

SAINT BERNARD ABBEY, ALA

Class. 377.2

Auth. H 515

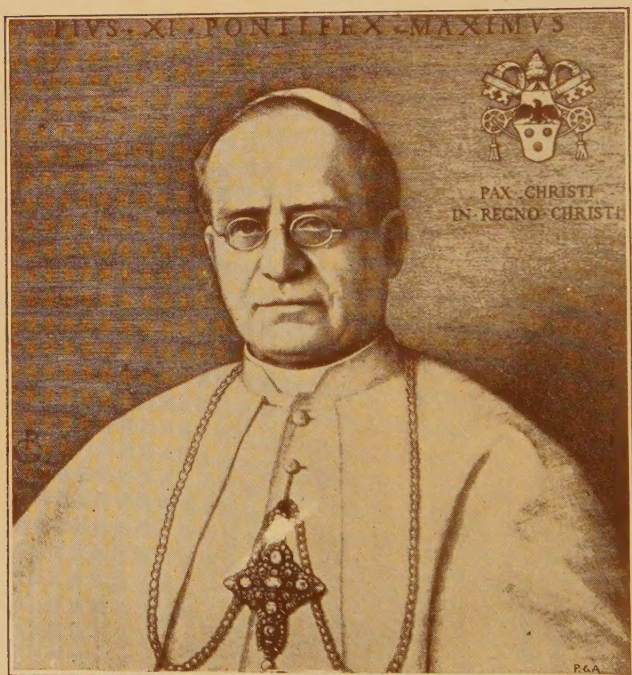
Acc. 14394

V.

AMBRIDGE UNIVERSITY LIBRARY
ROAD 38117
TAYLOR, AL

Southern Christian University Library
1200 Taylor Rd
Montgomery, AL 36117

AMIRIDEE UNIVERSITY
LIBRARY



(Translation)

FROM THE VATICAN

FEBRUARY 12, 1924

“ His Holiness gladly extends to the individual companies—and in particular to their well-deserving director—his best wishes for a successful labor in the cause of Christianity, and with special affection imparts to all the Apostolic Blessing as a pledge of abundant heavenly grace.”

A. C. Gasparri

(Peter Cardinal Gasparri)

SECRETARY OF STATE TO HIS HOLINESS

BOY GUIDANCE

A COURSE IN CATHOLIC BOY LEADERSHIP

OUTLINED AND EDITED

BY

REV. KILIAN HENNRICH, O.M.CAP.

Chief Commissioner, Catholic Boys' Brigade of the U.S.

WITH PREFACE BY

VY. REV. MICHAEL RIPPLE, O.P., P.G.

Director General of the Holy Name Society



NEW YORK, CINCINNATI, CHICAGO

BENZIGER BROTHERS

PRINTERS TO THE HOLY APOSTOLIC SEE

1925

cp.

45
33
C3
44
377
45

Imprimi Potest.

BENNO AICHINGER, O. M. CAP.
Provincial

Nihil Obstat.

ARTHUR J. SCANLAN, S. T. D.
Censor Librorum

Imprimatur.

✠ PATRICK CARDINAL HAYES
Archbishop of New York

NEW YORK, April 14, 1925.

PREFACE

THERE are several important elements which make the organization of our boys imperative. The concentration of population in the cities; the constant spread of atheistic and agnostic propaganda and the consequent growing laxity of morals; the menace of leakage in the Faith due to the lack of religious instruction in our public school system; these are the forces which command the attention of our Catholic Boy leaders.

Boys' organizations must be recreational in order that they be attractive. Physical development is at once the great cry and the great attraction of youth. "A healthy mind in a healthy body" is the principle which has been recognized by great humanitarian leaders who have been sincerely zealous, and, to a certain extent successful, in developing in our boys the natural and the civic virtues.

The Church, however, from her experience of almost two thousand years and because, as well, of her divine commission, has ever recognized that the appeal to the merely natural motives is not enough. She not only realizes, but demands, that in the building up of character there must be a deeply sane religious background. The appeal of the natural motives can accomplish very little unaided by the power of divine grace. The growing boy must learn this principle from his earliest years. He must learn it not only in theory, but in practise. He must not only know that God's help comes through prayer and the sacraments, but he must be taught in a practical, cheerful and

happy way how to use these means to obtain this divine assistance.

This volume shows how boys' organizations can be made really attractive to the boy and effectively beneficial to their young bodies and to their young souls. The plans here outlined have been tried in the true school of experience. The necessity for such material is obvious, since no other book on this subject treats the peculiarly Catholic problems of the present day. When the program of athletics and club work is reinforced by a religious program such as is supplied by the Junior Holy Name Society or similar religious confraternities, the result can never be in doubt.

The practical value of the methods set forth in this book is best attested by the fact that they have built up for the Catholic Boys' Brigade a numerical strength and popularity without parallel among similar Catholic social organizations. In large part the present form of the book is the result of a course of lectures on Boy Guidance delivered under the auspices of the Right Reverend Thomas E. Molloy, D.D., Bishop of Brooklyn. The additional material has been written by authors who are nationally known experts on the subjects they treat.

M. J. RIPPLE, O.P., P.G.,
National Director, Holy Name Society.

CONTENTS

	PAGE
PREFACE. By Very Rev. Michael J. Ripple, O.P., P.G., National Director of the Holy Name Society.	V
LECTURE	
INTRODUCTION: HOW TO CON- DUCT A COURSE IN BOY LEADERSHIP. By FATHER KILIAN, O. M. CAP., Chief Commis- sioner Catholic Boys' Brigade, author, lecturer, Secretary National Educa- tional Committee C. B. B., etc., New York City	xi
I. EARLY ADOLESCENCE: ITS MORE GENERAL PHYSICAL AND EMOTIONAL ASPECTS. By REV. BROTHER EUGENE, O. S. F., Princi- pal St. Francis Xavier's School, School Inspector of the Franciscan Brothers, Brooklyn, N. Y.	1
II. CHARACTER TRAINING IN EARLY ADOLESCENCE. By REV. FELIX M. KIRSCH, O. M. CAP., Rector of the Capuchin College, Catholic Uni- versity; Secretary of The Franciscan Educational Conference; translator and author of works on education; Member of the National Educational Committee of the Catholic Boys' Brigade	11
III. THE CHARACTERISTICS OF A BOY. By REV. JAMES SULLIVAN, lecturer	

	and Member of the Educational Committee of the Catholic Boys' Brigade, Brooklyn, N. Y.	27
IV.	TRAINING FOR LEADERSHIP. By WILLIAM LEWIS BUTCHER, Superintendent Brace Memorial Newsboys' Home, Director of Boys' Work, Children's Aid Society, New York City, lecturer, etc.	41
V.	QUALIFICATIONS FOR LEADERSHIP. By REV. JAMES SULLIVAN .	53
VI.	BRIGADE MILITARY LEADERSHIP. By C. A. Bach, Lieut. Colonel, Cavalry; lecturer, U. S. War College, Washington, D. C.; educational writer, etc.	67
VII.	LEADERSHIP. Problems and Solutions. By FATHER KILIAN, O. M. CAP. . .	79
VIII.	THE BRIGADE: ITS OBJECT AND SCOPE. By FATHER KILIAN, O. M. CAP.	93
IX.	THE BRIGADE: ITS IDEALS, PRINCIPLES AND METHODS. By FATHER KILIAN, O. M. CAP. . . .	107
X.	THE BRIGADE: ITS ACTIVITIES, PROGRAMS AND EXTENSION WORK. By MICHAEL F. LONERGAN, co-Founder of the Catholic Boys' Brigade, General Organizer, Lecturer and Executive Secretary of the N. Y. Metropolitan Division C. B. B., New York City	119
XI.	THE BRIGADE: PASTORAL ASPECTS. By REV. CHARLES BRUEHL, PH.D., Professor at St. Charles Semi-	

CONTENTS

ix

nary, Overbrook, Pa., educational writer, lecturer, sociologist, Member of the National Educational Committee of the C. B. B., etc. 133

XII. THE BRIGADE IN THE PARISH, COMMUNITY AND SCHOOL. (Outline.) By FATHER KILIAN, O. M. CAP. 147

XIII. THE BOY'S PLAY AS TRAINING FOR LIFE. By REV. JOHN M. COOPER, PH.D., S.T.D., Associate Professor of Sociology, Catholic University, writer, author, explorer, Member of the National Educational Committee of the C. B. B., etc. 153

XIV. SOURCES OF SUCCESS IN BRIGADE WORK. By FATHER KILIAN, O. M. CAP. 163

XV. CAMPING: ITS EDUCATIONAL AND SOCIAL VALUES. By FATHER KILIAN, O. M. CAP. 173

XVI. PROMOTING HELPFUL COMMUNITY CONTACTS. By R. K. ATKINSON, Recreation Department, Russell Sage Foundation; writer and lecturer, Columbia University . . . 193

XVII. THE ORGANIZER. By FATHER KILIAN, O. M. CAP. 201

XVIII. BOYS' BANDS. (Outline) 215

XIX. APPENDIX: NOTES AND FORMS . . . 221

ALPHABETICAL INDEX 235

INTRODUCTION

THE Course in Boy Leadership conducted at St. Francis College, Brooklyn, furnished more or less complete lectures on the subject of Catholic leadership and made the present collection possible. Men prominent in social work who acted as speakers during the course were willing to donate their lectures for publication. Others, conscious of the scarcity of literature on Boy Leadership, contributed of their learning and experience in order to make this course as complete as possible without going beyond the limits of a short fundamental course of instruction.

At first this course was mimeographed for private circulation, but soon demands were made for a better form. The original lectures were re-edited and enlarged, and the present edition is thought to fill a real need and to arouse considerable interest in Boy Leadership.

At present, more than ever before, the question of leadership for boys is uppermost in the mind of sociologists. It is readily granted that trained leaders are the demand of the times. On the other hand, the difficulty of getting them is equally patent. Still, some training is necessary and must be given. This training may be imparted through special courses given at universities, colleges and other institutions of learning, or by the different boys' organizations themselves. Moreover, some training may be acquired by private study combined with actual work.

The present volume is intended to serve as a textbook in institutions, as a reader for private study and

as a source of information for those who wish to organize similar courses for the purpose of educating leaders for boys' work. It is also intended to serve as a handbook for seminarians and for those actually engaged in work with boys. Moreover, the book should be useful as a guide for priests, who by their very vocation are called to interest themselves in the young. Although some of the lectures have a specific Brigade color, the principles and methods advanced are basic and therefore applicable to almost any organization for Catholic boys.

Whenever a course in Boy Leadership is contemplated, the first step should be to secure capable men who are well acquainted with the subjects they are to present, either through experience or study or both, in order that they might take part in the discussion which follows every lecture, and might answer proposed questions intelligently. The chairman presiding at all sessions must be well qualified for this task and ought to have some reputation as an educator or social worker. He might lead all discussions.

The lecturers having been secured, the organizing of a course might proceed as follows:

1. Connect the course with a university, college, high school or other important educational institution.

2. Secure recommendations and endorsements from the bishop, prominent educators, well-known social workers, etc. The more the better.

3. Announce dates, speakers and topics well in advance in attractively printed folders. (For a small number, mimeographed letters may do.) Send copies to all men's and young men's societies, clubs, councils, leagues, etc., with the request to bring the course to the notice of the members.

4. Enlist the co-operation of newspapers and local publications. Posters.

5. Prepare the registration blanks, membership cards, letters of instruction to students and theses as found in the Appendix.

Be sure to select the best season and the most convenient days, hour and location. Hold one or two sessions a week with two lectures each. The subjects found in this collection may be supplemented by others of particular usefulness or interest in certain localities, e.g., a lecture on "A Health Program for Boys," might be given by a local physician. If possible, some practical demonstrations of group games should be given during the course. For this purpose local boys' organizations might be visited after arrangements have been made with the superintendents.

All work should be done thoroughly, and a Certificate (*see* Appendix) should be issued to successful students only. The distribution of the certificates might take place at an entertainment or banquet, with prominent guests invited for the occasion.

Whether it is prudent to require the working out of theses by the students (*see* Appendix) must be decided according to circumstances. In case theses are decided upon, the material must not exceed information readily accessible.

Whatever has been recommended above, has been tested by actual experience and has been found to be practical and successful.

That this compilation will be found deficient in many things, may be expected. It is a pioneer work and should be considered as such. The editor will be thankful for any constructive criticism and any practical suggestions received, in order that later editions may become still more serviceable. As it is, the course should contribute much towards the unification of our Catholic social boys' organizations into

one national union under the leadership of the bishops and the pastors. Sooner or later this matter will have to be considered. The question as to how it can be done without tearing down what exists, will be answered in the following pages. The book may, at least to some extent, combat the rapidly and universally spreading "Naturalism, this compendium of all evils" (Pius XI), by showing the way to work successfully along strictly Catholic lines.

Our sincere thanks are tendered to the men who so kindly co-operated in making our work successful either by lecturing or by contributing to these pages. Their names are found within. Special thanks are due to the Rev. Brother David, O.S.F., president of St. Francis College, who so readily consented to have the course given under the auspices of that institution. It is impossible to mention the names of all who have contributed to the success of the undertaking, but to each we say: May God reward you.

FR. KILIAN, O.M.CAP.

LECTURE I

EARLY ADOLESCENCE: ITS MORE GENERAL PHYSICAL AND EMOTIONAL ASPECTS

Rev. Brother Eugene, O.S.F.

EARLY ADOLESCENCE: ITS MORE GENERAL PHYSICAL AND EMO- TIONAL ASPECTS

THE boy problem goes back to the beginnings of organized society. The classic writers of Greece and Rome give many characterizations of adolescence, and in their systems of education made provision for healthful physical exercise and occupation as outlets for adolescent physical life. In recent years a great mass of literature has grown up about the boy problem. Most of this literature is based on the materialistic conception of man's origin. It gives no place to the divine aid the sacraments give the boy to find himself, be himself, and help himself to live the life of a creature of God, lent to earth for a time, eternally to be happy in heaven.

The boy is father to the man in the sense that the boy comes before the man. As the boy is, so shall be the man. The Catholic Boys' Brigade has for its purpose to make the greatest possible use of the natural means at our disposal in order to bring boyhood to full fruitage in a harmonious manhood.

Man is an animal, a rational animal. He is made up of body and soul. In the scale of creation, he is, after the angels, the most perfect, for he alone of all visible creation is capable of knowing and loving his Creator. Man was made not "a little higher than the apes," as the pseudo-scientists say, but as the prophet says, "a little lower than the angels." His capacity for knowledge and love is his because he has an immortal soul; and God in His all-wise design has

planned that the soul of man can act only through the instruments of the body. These instruments are our senses.

In all boy training, in education of any form, it is of prime importance to understand how our senses act, or, in other words, to know our bodies.

The World War gave a great impetus to what is known as mental tests. Such tests have always been given, but the data were never collected and arranged for scientific use in estimating the fitness of an individual for a given work. No one should attempt to give these tests for the purpose of grouping boys, unless specially trained in how to administer them. Many persons imagine that their use will solve the problem of boy classification. The reason and free will found in man make application of test data difficult if not—at least in many cases—almost impossible.

But however we may regard these tests, they brought into prominence a matter of vital importance in the training of boys. The old idea was to group boys according to age. We know from experience that the age group was erroneous and the unsuspected cause of many failures. Let us take at random any group of thirty or forty boys all born in the same month of the same year. We shall find that if properly classified they will come under three distinct ages.

The first of these ages is the *chronological*, or age by years since birth. The second is the *physical* age, or the age according to bodily development; or, more specifically, according to the development of the precreative functions. The third is the *mental* age, or the boy's standing in school work. The mental age we need not consider here. We shall deal with the chronological and the physical age.

If we examine man's life span, we shall find four main divisions or four well-marked periods in the

evolution of the human individual. They may be called *Childhood*, *Youth*, *Maturity*, and *Senescence*.

Childhood is that period of life from the birth of the body to pubescence. It has two divisions—babyhood, which ends with the use of reason in about the sixth or seventh year; and boyhood, which extends from the use of reason to puberty.

Youth, or adolescence, is the second period. It extends from puberty to the full maturity of all the powers of body and mind. It corresponds to the second dozen years of life, or from about the 12th to the 24th year. It, also, has two divisions—early adolescence and later adolescence. These are the most critical periods of life and demand from a leader of boys the closest study.

Maturity is the third period. The fourth period, *Senescence*, is from the beginning of the decay of the powers, and terminates in death.

While this division of life into periods is a convenient device for the purpose of study, we must keep in mind that these periods do not stand apart from one another. They are not separated by rigid lines of demarcation; and the transition from one period to the other is not made by all persons at the same age, nor with the same suddenness.

We must also keep in mind that the child, the youth, the man, are not different sorts of beings. Life is a unit. The child is born, and not made. The human being develops from within, and not by additions from without. All the powers possessed by man are potential in the child. It is important to understand this last statement; for, some writers speak of the growth of a human being in terms that fit only the construction of a factory. The mind in its essential features is the same from birth to death.

Nevertheless, we find important differences between one child and another, between the child and the adult, between men of one race and men of another

race. These differences, however, are only incidental and accessory, and do not make them different kinds of human beings. Men have far greater and more important likenesses that are fundamental and essential. For a leader of boys, the differences give the key to individual guidance; the likenesses, to general mass training.

Childhood is like a bud that gathers momentum unnoticed, ready for the day when it shall burst open and reveal itself as a flower. Boyhood and early adolescence are the golden days of habit formation. The habits then formed stick through life. Of course, at any time new habits can be formed and old habits corrected, but the habits formed in boyhood, remain a hindrance or an aid to happiness.

During early childhood the process of physical growth proceeds rapidly and with a fair degree of steadiness. The brain of an eight-year-old boy is nearly as large as it ever will be; but in the matter of development of the inner structure of the brain, much yet remains to be done. An eight-year-old boy is usually relatively stronger, tougher and capable of greater endurance than at any earlier period of life and, perhaps, than at any later time previous to full maturity. This is the age of great sense activity and also of greatest muscular activity. A boy of nine or ten is continually on the move.

For two or three years preceding the pubertal period, from about the tenth to the thirteenth year, growth in the sense of increased bulk is at a minimum. There is a period of rest and a consolidation of the physical forces and powers to be used later on.

In the beginning of this lecture, we spoke of the chronological age, or the age by birthdays; and of the physical age, or the age according to development. In boys these two ages rarely coincide. The physical age is the more important, for it determines the critical

epoch in a boy's life—puberty, or the dawning of the sex life.

The occurrence of puberty varies according to many circumstances, but its advent before the eleventh or after the fifteenth year may be regarded as quite exceptional. Race, ethnic stock, climate, temperament, manner of living, environment, health, have a controlling influence. In different races there is a marked difference in the age at which puberty begins. Boys of the Mediterranean nations show a distinctly earlier beginning of adolescence than is found among Teutons and Celts. Puberty also varies according to habits of life, being earlier among boys whose lives are pampered by luxury or prematurely familiarized with adult modes of thought, than among those accustomed to plain living and ardent toil. In America there is such a mixture of racial stocks through intermarriage that a large proportion of American boys enter puberty during the fourteenth year.

While the onset of puberty and adolescence coincide in time, the term "puberty" properly applies to the three or four years during which a youth becomes thoroughly established in the procreative capacities. Adolescence includes this period and five or six years of post-puberty, until the youth has attained full physical maturity. This extended account is given that the director of boy organizations may understand the age reference of different authors and may translate their terms and conclusions into years that fit boys of a given climate, race stock, or social conditions.

Sex instruction, so indiscriminately advocated by irresponsible writers, should not, as a rule, be imparted in public to a class. Occasions may arise when it may be opportune to say a word in private. In general the matter of sex instruction should be left to the parent and Reverend Director. For boys who receive religious instruction and receive the sacraments regularly, sex matters will regulate themselves.

Sex instruction to a group or class in public, would do no good to those who need it and would do real harm to the innocent.

The importance of the change called "puberty" has been recognized in all ages and among all races. Physically its advent is announced in various ways. Immediately preceding it, there is a marked acceleration in the rate of growth in general. A suit that was a little too big in May is too small in October. In the short space of one summer a boy may add three or four inches to his height. This is especially true, if a boy has an opportunity for swimming, camp life, outings, and other outdoor activities. Among non-Catholics, the boy at this age is supposed to accept religion and join a church. In the case of Catholic boys, somewhere around twelve is the usual age to receive the sacrament of Confirmation, that sacrament which makes us strong and perfect Christians. Among the Jews, a boy, at the age of twelve, began to be instructed in the law and became subject to its regulations. We have the Gospel account of the Boy Jesus going up to the Holy City at the age of twelve, as the law required.

In the sphere of thought and feeling, the mind now takes hold upon ideals, begins to go farther below the surface of things, grasps deeper meanings, and links the product of sense perceptions to the categories of the higher thinking. Self-consciousness and social consciousness come into prominence. The other sex is discovered, and the youth passes through temptations' stormy path.

A boy with intelligence, imagination, and physical build, common or usual to a majority of boys of a given age, is said to be a normal boy. For the guidance of such a boy along the path of rectitude, a director or leader needs only a knowledge of the principles that underlie all boy training, plus energy, patience, perseverance and courage.

There is another kind of boy that is not easily classified, nor is he easily identified. Some would call him sub-normal, others abnormal. I may note here, in passing, that the true subnormal or abnormal boy is a pathological problem; and when he is positively known, should be kept apart from normal boyhood. The boy I have in mind is in every inch of his being a boy. He may be described as a boy of precocious sensibilities. By "precocious" I do not mean an old-fashioned lad, one who is prim and trim in all his ways or one who is said to know as much as his father.

The boy of precocious sensibilities does not come along often; but the fact that he does occasionally appear in our midst, is reason why we should be on the alert for him. Such a boy makes history. He writes his name and leaves his impress on the generations that follow.

Such a boy is often misunderstood by his parents, looked upon as a freak by his instructors; and for want of appreciation, guidance and proper outlet he turns to base uses the gifts that God has given him. We know that the passions are great in proportion as our intelligence is great, and that in a great soul everything is great. The love experience of Lord Byron, Victor Hugo, and Canova the sculptor, when they were only children, is a matter of history. In the case of Lord Byron, the lack of Christian principles and proper home training threw on the world a genius whose personal life will not bear the printed page.

History records no greater nor more admirable example of youthful precociousness than the boy Dante. Dante, when only nine years old, saw a little girl just turning eight, and he allowed the vision of her beauty to so enter his heart that it never left it. At the same age Dante received the sacraments of First Communion and Confirmation and had from his parents and instructors such proper guidance that he

kept his eye on the star of faith and his hand firm on the moral law until in mature life he celebrated his Beatrice in the matchless verse of the greatest of all Christian poems.

It is said that it takes a genius to recognize a genius. Be that as it may. All of us from time to time do recognize in some boy the signs of budding greatness and it is a bounden duty we owe to our Faith, to our race, to our national life, and to the boy himself, to help him fulfil the destiny that God has placed in his keeping.

Adolescence is the period of growth amid the stress and storm of budding manhood. It is the period that may make the boy a pesthouse of iniquity, or continue him a fit temple of the Holy Ghost. Happy is the boy who enters it untainted and passes through it unstained.

BROTHER EUGENE, O.S.F.

LECTURE II

CHARACTER TRAINING IN EARLY ADOLESCENCE

Rev. Felix M. Kirsch, O.M.Cap.

CHARACTER TRAINING IN EARLY ADOLESCENCE

ADOLESCENCE has always appealed to the heart of the true teacher. At least one biographer of Our Lord is of the opinion that many, if not most, of the disciples chosen by Christ were adolescents. Socrates knew that there was no more fertile source for inspiration than the companionship of adolescents. Plato is at his best in those dialogues in which adolescents play the chief rôle. G. Stanley Hall confesses of himself: "As for years an almost passionate lover of childhood and a teacher of youth, the adolescent stage of life has long seemed to me one of the most fascinating of all themes, more worthy, perhaps, than anything else in the world, of reverence, most inviting study, and in most crying need of a service we do not yet understand how to render aright." Adolescence is, indeed, a fascinating period in life; it is the second birth of the child, and the morning hour of life when the whole world turns to gold.

The years of adolescence are also the best decade in life. "No age is so responsive to all the best and wisest adult endeavor. In no psychic soil, too, does seed, bad as well as good, strike such deep root, grow so rankly, or so surely."¹

A CRITICAL PERIOD

Adolescence is likewise the most critical period in life. It is the time when the child discovers the other sex, and passes through the fire and water of tempta-

¹ G. Stanley Hall.

tion. The years between fourteen and sixteen are the most dangerous in a boy's life; and most boys that go wrong, do so between nine and sixteen. Every step of the upward way is strewn with wreckage of body, mind and morals. "There is not only arrest, but perversion, at every stage, and hoodlumism, juvenile crime, and secret vice seem not only increasing, but develop in earlier years in every civilized land."² The angels of heaven and the devils of hell wage a fierce war for the possession of the soul during these all-important years. Defeat or victory may eventually mean hell or heaven for the soul.

Not only the soul but the body, too, passes through a crisis during this period. Adolescence is the time of rapid physical growth. The features begin to reveal the mental development; there is more expression in the face; the eye is more eloquent; and the forehead begins to shape what Byron calls "the dome of thought, the palace of the soul." There is deep thought in Ruckert's lines on the forehead of the adolescent:

*But now I saw above the eyes
The columns, bows and towers rise;
And 'neath a roof of golden locks
The structure slowly vaults and rocks;
High swings the arch, far-flung and free—
God's blessing on this building be!—
A mind of man thus rears a dome
To make therein its lifelong home.*

A PERIOD OF MYSTERY

Many mistakes are made by leaders because of their ignorance of the changes occurring both in the body and the mind of the adolescent. Honest leaders will admit that the period of adolescence is the most

² *Ibid.*

mysterious in life. If childhood is a riddle, then adolescence is a Chinese puzzle and invites every new generation of educationists to attempt a solution. There is a wall around Boyville and Girlhood, and the gate is closed to all adults. Novelists and playwrights, philosophers and psychologists have tried to break through the wall, but the sincere investigator must confess that the period remains full of mysteries.

Catholic scholars in this country have kept strangely aloof from the subject. I hope that the day is not far distant when some Catholic educator will have the courage to record for us what he and his brothers in the profession have gathered from intimate contact with the boy. But until that day arrives we must rely upon our Protestants and pagans (ancient and modern) to get a glimpse into the mysterious country.

GLIMPSES OF BOYVILLE

Horace's characterization of the adolescent is brief, but to the point: the beardless youth delights in horses and dogs and the verdure of the Campus Martius; he is pliable as wax to the bent of vice, rude to advisers, a slow provider of useful things, wasteful of his money, high-spirited, amorous, and hasty in deserting the objects of his passion. Aristotle has given the best ancient characterization of adolescence. He speaks of the strong sex instinct of adolescents, their fickleness, love of honor, sympathy, charity, hope, bashfulness, valor, high aspiration, omniscience, cocksureness, fondness for extremes, and love of laughter. G. Stanley Hall says of adolescence and its modern environment:

"Modern life is hard, and in many respects increasingly so, on youth. Home, school, church, fail to recognize its nature and its needs and, perhaps, most of all, its perils. . . . There are new repulsions felt

towards home and school, and truancy and runaways abound. The social instincts undergo sudden unfoldment and new life of love awakens. It is the age of sentiment and of religion, of rapid fluctuations of mood, and the world seems strange and new. Interest in adult life and in vocations develops. Youth awakes to a new world and understands neither it nor himself. The whole future of life depends on how the new powers now given suddenly and in profusion, are husbanded and directed. Character and personality are taking form, but everything is plastic. Self-feeling and ambition are increased, and every trait and faculty is liable to exaggeration and excess. It is all a marvelous new birth; and those who believe that nothing is so worthy of love, reverence, and service as the body and soul of youth, and who hold that the best test of every human institution is how much it contributes to bring youth to the ever fullest possible development, may well review themselves and the civilization in which we live, to see how far it satisfies this supreme test."

From the plays of Shakespeare we may select some thirty characters as typical adolescents. Booth Tarkington has given us an amusing picture of adolescence in *Seventeen*. His hero finds it unendurable not to seem perfect in all externals. Yet, while William Sylvanus Baxter would strut about as a full-grown man, the child that he still is, betrays him while he would play the other rôle. He is still fond of green apples, and his steps often wander to the candy store, the soda-water fountain, and the ice-cream parlor. Yet, he resents it when his elders would treat him as a little boy.

INCIPIENT MANHOOD

This trait is reminiscent of the complaint lodged by A. C. Benson in *The Schoolmaster* against the chil-

dren's hymns he was compelled to sing in his boyhood days:

"I did not like to sing 'We are but children weak,' because I did not feel weak, and I did not wish to be reminded that I was; still more offensive was being made to sing about 'my little hands.' I did not think them little, and did not see why they should be made the subject of general remarks. Such hymns are more for the pleasure of older people, who are charmed by the sight of innocence and weakness asserting their own claims. But the boy delights to feel himself a pilgrim, a soldier, a hero; and he should be made to feel that his part in the battle is as important as that of his elders."

This consciousness of incipient manhood and womanhood is the outstanding feature of adolescence. The adolescent feels that his childhood days are past. He feels himself at home among adults, and resents being treated as a child. He worships the leader who recognizes his manhood. He approves heartily of the principle that baby-methods must give way to man-methods. Feeling himself a man, the adolescent is bent on asserting his manhood. He is, according to the expressive phrase of Vives, like an unbroken horse that would get rid of both rider and bridle. His idol is personal liberty. What he craves is license: but it would be disastrous to indulge his wishes:

*Give a boy an inch and he'll take an ell;
Give him a horse and he'll ride him to hell.*

TRUE LIBERTY

One of the principal duties of the leader of boys is to bring home to them the idea of true liberty. The adolescent must learn that liberty consists in freeing ourselves from the tyranny of our passions and the influence of bad environment and evil companions.

The leader may appropriately quote to his adolescent boys the lines from Shakespeare:

*Brave conquerors—for so you are
That war against your own affections
And the huge army of the world's desires.*

The adolescent must learn to appreciate the liberty of the children of God. Hence, he must be taught to stand on his own feet, to recognize no authority except that of his own conscience and the representatives of God. He must be trained to brave the jeers of the crowd, to be not only a man in the world but a man of the world. Let him remember the story of the father and son and their mule. Do what they would, the people had something to criticize. True respect comes only to those who stand on their own feet, heedless of the jibes of the rabble. If the adolescent is afraid to act on principle, if he must always do as the rest do, he may as well wear a button with the text, "Smith & Company," for he is not an individual person, but merely a member of the gang. No matter how lowly the duty, let him perform it proudly. When carrying a basket for his mother or sister, he should carry it proudly because it is an honor to do one's duty well. If we make our boys think right about liberty, we shall make it hard for them to do wrong.

HOW TO OBTAIN OBEDIENCE

Still, it is not enough to make the boys think right. They must be given an opportunity to *do* right; i.e., to submit to legitimate authority. The leader will find that he need but assert his authority in the proper way, to obtain cheerful obedience from all who have gotten right ideas about authority and liberty. There is much lamenting about the lack of obedience in American homes and schools. There is, however, just as much obedience as ever in America, only now the parents and teachers obey the children. Too many

leaders coquet with the likes and dislikes of the boys, and naturally such leaders cannot inculcate duty or the spirit of obedience. Where there is energy to command well enough, obedience never fails. There are a thousand books on the duty of obedience, but very few that teach the fine art of how to enjoin the obedience properly. Let the leader appeal to the manhood of the adolescent, his sense of duty and honor; let him demand obedience in no uncertain terms; let him make it plain to his boys that he will insist on submission; and they will comply with his every demand. Let the leader's first lesson be obedience, and the second may be whatever he will.

The leader's personality plays an important rôle in this respect. The adolescent boy is a hero worshiper and hungry for ideals. If the leader represents his ideal of what a teacher ought to be, he will respond to the leader's efforts. But the leader must himself have confidence in his own will power if he would hope to control the will of his boys. He must be conscious that the will is our highest and most perfect faculty, and the most effective weapon that we wield. If the leader has confidence in the untold possibilities of the will, he may hope to arouse in his cadets a deep interest in the training of their will.

TRAINING OF THE WILL

Once the boys are interested in will training, there is hope. If you would make a permanent magnet, you must use toughened steel; soft iron will not answer your purpose. Outside applied force will not toughen the will. It must be toughened from the inside. The very obstacles should prove advantageous. The block of granite may be an obstacle in the pathway of the weak, but it is a stepping stone in the pathway of the strong. To make our boys fight for the good, is the only proper preparation for successful living; for to live is to fight. "The life of man upon earth is a

warfare." After having gained some victories over themselves the adolescents will begin to realize that it is true of them individually that they are masters of their fate and captains of their soul. They will grasp the truth that they can do what they will do. They will experience a new joy in the exercise of their will power just as they realize the bitter sense of defeat whenever they yield to their lower nature. They should engrave upon their minds the words that a business man engraved on a card to be hung over his desk:

*If
You really will
You surely can—
But
You never can
Unless you will.*

The joy of victory will be an incentive to the young people to scale still higher heights. With a will strengthened and toughened by the battles of their adolescence period, the boys will be ready for the fray of the great world, where the rush and excitement and distraction wear out all who are not endowed with a will of steel. With such a training they are, indeed, prepared for the battle of life. We do not know what life may have in store for them. It may destroy their health, and blast their hopes; but it cannot change their will if that is firmly grounded on faith and principle.

SELF-RELIANCE AND SELF-CONTROL

But to obtain these splendid results the leader must give his boys opportunity for developing self-reliance and self-control. The government which is felt least, is the best government. The leader whose rule is least recognized because of the self-control of his boys, is the greatest disciplinarian. The leader who

soonest becomes unnecessary in the ordering of the unit's work, is the most successful leader. The highest ideal of the leader is to become useless. Consequently, it remains one of the most important duties of a leader to assist his boys in developing self-reliance and self-control.

To direct the young in developing the independence of true manhood, calls for rare tact and prudence. Cardinal Newman, in advising a mother about her boy of seventeen, remarked: "We must take care of the young one by one, as a mother does, and as an Archbishop does not. We know our own, one by one (if we are priests with the pastoral charge) as our ecclesiastical rulers cannot know them." Then he quoted the words of the Apostle: "Fathers, provoke not your children to anger, lest they become pusillanimous," and added, "depressed, disgusted, disappointed, unsettled, reckless. Youth is the time of generous and enthusiastic impulses; young men are imprudent, and get into scrapes. . . . It does not do to beat the life out of a youth—the life of aspirations, excitement, and enthusiasm. Older men live by reason, habit, and self-control; but the young live by visions."

It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his conscience. With this truth deeply impressed upon both leader and boys, we may hope that the adolescents will adopt for their lives the rule that Emerson selected as the one that might serve for the whole distinction between greatness and meanness: "What I must do, is all that concerns me, not what the people think." After all has been said, we discover that we have not gotten beyond the three demands of the old pedagogy of will training: (1) learn to obey; (2) learn to conquer thyself; (3) learn to abstain.

MEANING OF CHARACTER

The leader must, first of all, have a clear conception of what character really is. It may assist him to remember that the word is derived from the Greek *Xarakter*, which is an instrument to cut furrows, to engrave. Character is the sum-total of the qualities that have been engraved upon the soul and that have become part and parcel of a man.

Next, the leader must impress upon himself and his boys the supreme importance of character for the individual and the nation. "Nothing matters but character," declares Father Vaughan; "in social life you are a visiting card; in political life you are only a vote; when you travel you are a ticket; in a hotel you are a number. But before God you are a character.") Character is no less important for the nation: men of character are the conscience of a nation.

The leader of adolescents will soon realize the need of the continued study of the psychology of character and habit-formation. Father Hull's two booklets: *Formation of Character* and *Collapses in Adult Life*, will render valuable service in this connection.

THE APPEAL OF RELIGION

Religion must play the chief rôle in the character training of the adolescent. Even William James stresses the importance of prayer for this period; and G. Stanley Hall remarks that Catholic adolescents have a superior advantage in their devotion to Mary, the immaculate Virgin. The religious truths, however, must be presented in a way to appeal to the adolescent. The Rev. John M. Cooper, Ph.D., of the Catholic University, has recently quoted the opinion that it is unwise to emphasize with boys of the gang age (12-15) the passive side of Our Lord's personality and life. Had Christ come down from the cross and

scattered His enemies, His triumph would have aroused greater enthusiasm and loyalty in the gang-age boy. At this age the leader should, therefore, stress the active, well-doing, victorious Christ, reserving for middle adolescence (16-18) the treatment of the forbearing, forgiving Christ. I do not know whether all will agree with this view. But all leaders will probably agree that there is danger of over-emphasizing the weakness and helplessness of man and of throwing our pupils exclusively on prayer and the sacraments as if they did everything for us and relieved us of the need of personal efforts. What our leaders of adolescents need in their educational efforts is more reason and will, and less emotion and feeling—in a word, more head and less heart. It is to the prevalence of baby-methods in the character training of adolescents that we may trace many mixed marriages, apostasies, and moral lapses among the graduates of Catholic high schools and academies.

For concrete illustration of will power and man-methods in education the leader should turn to the saints, for they were the strongest-willed men in the world. The saints, however, must be presented as beings of flesh and blood; for only so will they appeal to the adolescent. Father Kane's *Life of St. Stanislaus Kostka*, entitled *For Greater Things*, is a model in this respect.

The religious life of the adolescent is frequently beset with doubts and exposed to all the dangers of moral laxity. The sense of sin may be in danger of utter extinction, and the feeling of reverence be gone entirely. In such cases the leader must make strenuous efforts by using both natural and supernatural means to save the adolescent. But the natural must be inter-penetrated with the supernatural. The supernatural is not a mere second story, but should be connected organically with the natural means.

GOOD POINTS IN MODERN YOUTH

While I may have stressed the defects of adolescence, I did so in the belief that it is essential to discover a boy's weaknesses before we can minister to them. But I do not consider the present generation of boys at all hopeless. In fact, I believe that, despite their excessive devotion to stimulating pleasure and their spirit of disobedience, our young folks today are an improvement upon the previous generation in three particulars: a higher degree of frankness, a keener sense of humor, and a most refreshing absence of hypocrisy. These redeeming features constitute an excellent natural basis upon which to rear a lofty spiritual structure of supernatural goodness. Wordsworth tells us that all things are less dreadful than they seem; and our adolescents, too, are much better than they seem to the superficial observer. Their faults stand out prominently, and we know most of them after a week's acquaintance; but the relation of their goodness is a very slow process. The mischievous boy has at least energy; but those who are good from mere inertia, are discouraging. Those boys who have spirit enough to be in tricks, may appear very hopeful to the leader.

NEED OF SYMPATHY AND KINDNESS

Of adolescents, too, is it true what Ruskin says of the world in general: "All things are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be Effort, and the law of human judgment Mercy." Given a sympathetic understanding of adolescence, the leader will realize the frequent need of a kindly word. Kindness works wonders with the boys, who, alas, must often fight the grim battle alone. What Canon Sheehan says of young priests is no less true of our boys: "Dear me! if only the young had

fair play and the tonic of a kindly word—but no, kind words appear to be weighed out like gold; and then comes deadly depression and heart-searching, and all because courage is extinguished, and all noble aspirations checked, until in middle age we find only the dried-up, cauterized, wizened soul, taught by dread experience to be reticent and cautious, and to allow splendid opportunities to pass unutilized rather than risk the chance of defeat. And the epigram on these dead souls is: *Foris pugnæ, intus timores*—‘Battles without and fears within’.”

FELIX M. KIRSCH, O.M.,CAP.

LECTURE III
THE CHARACTERISTICS OF A BOY
Rev. James Sullivan

THE CHARACTERISTICS OF A BOY

THERE are in every boy certain peculiar qualities that leave him distinct from adults with whom he may have any degree whatsoever of relationship. He is, as we all know, in certain respects very different from his loving parents, from his wise teachers and from his anxious clergy. These differences, which are surely fundamental, may be traced—so scientists tell me—to a certain condition of his young body, to a certain state of his immature mind, to a certain quality of his insufficiently disciplined heart and to a certain amusing and highly interesting tendency to lead at times a special sort of existence with other boys. My estimation, then, is that a boy has four principal characteristics; which are: physical, intellectual, moral and social. As is to be expected, the right understanding of these must be had by those who are on the point of undertaking the highly creditable work of changing boys into men; and this, I believe, is the task of the Catholic Boys' Brigade.

THE PHYSICAL ANGLE

The distance that separates the baby boy from the erect vigorous man is, as we have all learned by this time, long and difficult; but, still, it must be traveled by all living men, without exception. The period of boyhood opens when the youngster slips down from the cradle and leaves it to be occupied by his successor. Before taking this eventful step he was quite helpless. Nature provided him with a mother, whose hallowed duty it was to see to it that he had whatever

he had need of. His recurring hunger was satisfied by her. She looked after his daily bath. She led him into slumberland. He learned his first speech by watching her moving lips. When he took his first trembling step, she was his watchful guide. For almost five years she stood a protectress between him and his natural weaknesses. Suddenly, to the amazement of all about him, he starts to assert himself. His body grows stronger with each day. He rebels vigorously against restraint when he walks and runs. Liquid nourishment is angrily refused, and he makes insistent demands for plenty of solids. His present joy is to make as much noise as his elders will allow, and to destroy with his hands whatever he may reach. The source of his happiness is his strength. At times he must be placed under a check for his own good. When his first birthday party, celebrated on the occasion of his sixth anniversary, is over, his father announces that the time has come for him to attend the local parochial school. Gladly do both of his parents abandon him to the blessed care of the venerable parish priest and to the veteran teaching Religious.

From the day of his entrance into that school until the much-dreamed-of day of graduation, some six or seven years later, he is forcibly fed with knowledge in small doses because his heart is in the play-ground of the school or in the dining room of his home. His preceptors may exhort with ever so much eloquence; they may beg him ever so piteously, to apply himself to his books; they may threaten all kinds of black calamity if he fails in his tests, but their dramatics are wasted. The boy is attached to his games and to his physical exercises. If he would dare—he would make a huge bonfire of his books and desk. He does not want to hear of the accomplishments of great men who in their boyhood days were slaves to the midnight lamp. Let him hear rather of the popular hero, Babe Ruth—give him instead a picture of Firpo

and Dempsey, and then listen to him rave over their huge torsos and their powerful muscles. His dreams are not about an admirable monthly report that will light with pride the eyes of his father, but they are centered on the spreading measurements of his warm chest and on the thickness of his growing biceps. Peace, quiet and good order are words that he had dispossessed from his vocabulary. He is the very spirit of fight, of physical contest, of physical life. This is our boy and we were all once he. This is the boy all our male children are—creatures of the senses, indifferent to the spiritual, happy only when in the glare of the day's sun, when wet with the day's snow or rain, when buffeted by the rushing wind. They make us think of the wild strong animals of nature's woods.

THE INTELLECTUAL ANGLE

I may suppose that we are all prepared to pardon promptly the schoolmaster who is not exactly in love with his male pupils. We all have, on reflection, during the first days of our manhood come to the realization that conscientious teachers are martyrs to a sacred cause—the instruction of boys who will not co-operate, who are ungrateful. More than one of these wise and experienced instructors in their occasional conversations with me have sworn that boys are young devils. I knew, of course, that they did not really mean what they said. They, as I, had learned from the Church of Christ that a boy is like unto God and that the correct explanation of this similarity is that he is born with intellect and will. What they were really trying to do was to convey to me by way of figure their bitter disappointment and their genuine sorrow over the stout resistance and the steady opposition of boys to their zeal, their knowledge, their pedagogy and psychology. Here we shall try to look

into the matter of classroom work to see just where the trouble is located.

The theologian, the philosopher, the psychologist and the pedagogue have published many thick volumes that deal with the intellect of the boy. They say, amongst many other things, that it is a spiritual faculty created by the omnipotent God for the acquisition of knowledge. According to these very wise men, this is the instrument that is divinely intended to find the truth, the truth of mathematics, the truth of history, the truth of geography, the truth of physics and chemistry, all these species of truth which in later years are fused by an older and more perfect mind into one grand truth, the knowledge of God, his Father.

Men of science have made the study of the boyish mind their special business. They are still engaged in this delicate undertaking; and, according to indications, there will always be need for specialists in this particular work. They have made a survey of boys' difficulties in applying themselves to their books and of the problems of the schoolmasters who complain that boys refuse to drink at their fountain of knowledge. The fruits of this scientific research may be divided into two sections; one section covers all the material obstacles to a boy's successful study, and the other relates to these obstacles which are not material.

Preparations for class work are made in the homes of the boys. Too frequently these homes are not suitable for study. The parents are not interested in their boys' school life or they do not understand it. At night the boy is in need of assistance; but he does not receive it from his incapable and negligent parents, whose living quarters are too stuffy and too noisy and too badly supervised to allow their boy to attach himself to his books. A school principal would not dream of conducting his classes under such in-

operable conditions. Some boys come from very satisfactory homes, but they are troubled with bad tonsils or adenoids. Their breathing apparatus is defective, and bad air has poisoned their brains. Boys of this description can only hope to study. There are others, and their number is not small, who are not properly nourished, because their mothers are of the opinion that a boy's nourishment should be of the same kind and quantity as that which sustains their hard-working fathers. Boys so fed are bound to suffer from mal-nutrition, which is just as harmful as no nutrition. A young brain lives on much red blood, and the absence of this precious liquid accounts for many a stupid boy who is thought by his exasperated teacher to be merely a rebel student. It is a great pity—perhaps harsher words should be employed—it is a crime, that God's boys should be held back from sure, sound and speedy intellectual development by parents who either culpably or inculpably fail to have their children retire at an early hour; fail to look after the mouth and throat of their boys; fail to nourish the brains of their offspring, who many years afterwards must pay a price for ignorance to which they were not, in truth, a party.

A moment or two ago I made a reference to another class of obstacles not of the material order, which defeat a boy who is seeking an education. These I shall now present for your consideration.

A healthy sound boy to profit by his course of instruction must be assisted by his teacher in obtaining the power of concentration, of analysis, of association of ideas, of memory. Specialists in education advise that certain subjects should be taught at certain hours. They illustrate their valuable suggestion by the teaching of mathematics. The best hour for this important study is 10 A. M. At this hour the boy's ability to fix his mind on his work, to put together, to separate and construct, is greatest. They also say that the most

opportune hour for memory work is the first because then it is fresh after a night's soothing repose. Concerning the desirable hours for other subjects pertaining to boys' courses with which we are all familiar, it is left to the discretion of the teacher. Then educators speak about the method of presenting a subject to a boy. His friendship and respect must be won; his interest must be awakened, the presentation itself must be very clear and exact; short-cuts to the vital parts of each subject must be drafted; repetitions must be frequent; good cheer must prevail and, above all things, good order must be preserved.

The review which I have gladly made for you of the decisions of educators that bear on the intellectual rearing of a boy, leaves me convinced, and I hope it does leave you so too, that many boys described by irate schoolmasters as idlers, stupid, mischievous, are the helpless victims of faulty homes or, what is just as deplorable, faulty schools. Youngsters who are blessed with good homes and good schools and yet are invincible in their ignorance, unconquerable in their opposition to mental training are in my opinion rare.

FROM THE MORAL ANGLE

We of the Catholic clergy have met Catholic parents who even today pass very lightly over the arguments that we advance for placing a boy in a school that is directed by our Church. After having very unpleasant contact with such people, we return to our rectories more determined than ever in our belief that too little attention, perhaps that none at all, is given to the moral side of a boy. His parents feed him well, clothe him becomingly and leave to his own undisciplined, unregulated self the training of his will. We priests know better than any other class of men why our country has a worse criminal record than any other country, why there is so much corruption in our politics, why many of our big business



Sane, safe and healthy recreation

men are so unethical. It is because their minds were filled with classified knowledge and their hearts were never placed for any length of time under wise and approved restraint.

We have it on the word of philosophers that boys, like their fathers, are rational animals. In addition to an intellect bestowed upon them by their Creator to discover the truth, they have a faculty that is called "the will." The particular business of this faculty is to incline to—to go after what is good. The male youth who has been subjected to a considerable training of his will is moral, and he walks to the threshold of moral manhood. His life, whether it be employed at the counter of the banker, or as a physician at the bedside of the sick, or as one pleading earnestly for a just cause at the bar of justice, will exemplify the Gospel of Christ, the Son of God. If, by chance, he has not had the opportunity to prepare for the power of self-control, then he will evolve necessarily into a polished, cunning apostle of the devil, into an advocate of all that is bad and harmful to himself and to his fellows. Such men sat in consultation at the Peace Conference in Paris and when they withdrew from the Palace at Versailles they had agreed, like so many friendly thieves to wreck the nations of Europe, to deprive various people of their inalienable rights.

The Catholic Church is closer to the heart of man than any other human organization. She knows it just as it has always been and, armed with this truth, she forces parents to begin the religious training of their offspring at the earliest opportunity. The Catholic mother must teach her child to pray to God, the Father of us all. She has to tell the child that it has come from God. Afterwards the father, censor of the child's conduct, must tell it that God has a reward for obedient children and a punishment for those who are not. And when the child takes its first peek into the visible world and asks for the reason of every-

thing that it beholds, the parents, discharging a religious obligation, will tell it that the red rose has come from the hand of God and that so has come the singing brook and the whispering trees.

At last school days arrive and the priests and the teaching Religious take from the hands of the parents their precious youngster. For years to come they will not only teach him the three R's and afterwards subjects pertaining to high school curricula, but the laws of Him who made this world. He will learn why he must love God, the Good Giver of all that man has, why he must love and obey his parents, his instructors, his Church, his country; why he must worship God after a special manner on Sundays; why he must be chaste in thought, word and deed, and why he must think of preparing himself to be, in the days of his virile manhood, a servant of God, whose task it will be to labor for the glory of God in the professional world, in the commercial or financial world, or in the laboring world.

An examination of my experience as a priest who has held different posts for the welfare of boys, will serve to make stronger the convictions we have already in the matter of juvenile morality. Boys to the number of thousands have come under my supervision. They loved and honored their parents and superiors. They sang heartily the praises of God on Sundays. At least once a month they entered the tribunal of Penance and were truly anxious to rid themselves of their moral defects. With admirable piety and devotion did they receive holy communion. As sanctuary and choir boys they were proud to have an opportunity to take a very active and prominent part in divine worship. For their priests, who, by divine choice, are teachers of morality and dispensers of God's graces, they had sincere affection, real respect and a submissive spirit.

With other priests who are grey-haired veterans in

the service of the Lord, I have been permitted to live intimately, and they all, on different occasions, have spoken to me with pride of successful professional and laboring men, the heads of thriving happy households where the spirit of Christ does truly prevail. These men, when mischievous boys, were like plastic wax in the molding hands of their wise and devoted priests and brothers.

Contrary, then, to the pessimist, who at times seems to be everywhere, boys are not incorrigible; they are not beyond redemption. They have, as every intelligent man is aware, a natural aptitude for good; and this aptitude calls for a long scientific and thorough training, which is properly provided only in schools over which the cross of Christ, the Lover of Children, has been erected.

FROM THE SOCIAL ANGLE

Outside of his father's house a boy takes on what appears to all who observe him closely, to be a new personality. While he is within the sacred precincts of his home, he is docile and submissive. To his parents he makes a very eloquent appeal almost hourly for whatever he requires. He conducts himself as though he were in a condition of dependency. He concedes rather frankly that he is a little beggar. He begs for attention, he begs for consideration, he begs for care, and he begs for love. But the street, the vacant lot, the public park, these are new and strange worlds, remote from his home, safe from the piercing glance of his lordly father and the loving interference of his dear mother. Once he closes his father's door behind him, he puts off his air of humility because now it will no longer serve to his advantage. The little beggar rather suddenly has grown into a tyrant and he proposes to boss every boy on his block. As we all know from our own memorable days, a boy will have the company of neighboring boys in spite of the

most stern prohibition. The normal boy rightly refuses to be a solitary—to sit on his stoop with a book on his lap or to employ his afternoon in the local public library. Adult friends he does not care for nor seek. He looks instinctively for association with boys like unto himself, his mates in years, in physique, in ambition, and in mischief.

By popular concession the vacant lot, the public park, and the street are the undisputed possessions of boys. It is in such places that a boy will match his physical capacities with his companions, and after he has tested the valor and strength of every juvenile neighbor he will make decisions of far-reaching importance. If he should find out that he is the physical superior of the rest, he will incorporate his own gang and for his followers he will legislate. If, however, he has been disappointed in the contest for physical supremacy, he will gladly surrender to his stronger adversary and follow his standard, in the meanwhile hoping to have a gang of his own later on.

The time is ripe now for a new and strange language, for a code of peculiar signals, and for very warm friendships. Every day he will be seen participating in new games, engaging in perilous enterprises, enjoying thrilling experiences, and heading dangerous conspiracies. He and his noisy followers will mimic the fierce Indians of the West who tomahawked and scalped the first settlers from the East. They will shoulder arms and march bravely to their public park and there, to the great amusement of passers-by, will fight once more the Battle of Bull Run. They will be Texas cowboys on a spree after having driven cattle down to the Rio Grande and, hungry for excitement, they'll shoot the town up and then gallop away on their foaming ponies with the sheriff's posse far in the rear. Their active imaginations will furnish the scenery and the costumes. The

street, the vacant lot and the public park will, in an instant, disappear and their places will be taken by the ocean, the mountain or the plain. The boy and his young friends have forgotten the world and think but of one another.

Those who have for a long time watched young boys while they were engaged at play, have noticed that the imagination of the child dominated his entire recreation. And, as all who are in any way connected with boys' activities will agree, it will continue to be the most visible factor during playtime until the boy has reached his eighth or ninth year. Then he will gradually get rid of what is, after all, fiction in his life and he will begin to display a deep interest in the athletic program of his school. He has lost his taste for imaginary adventure and he will slowly cultivate a fierce passion for bringing athletic distinctions to his school. He shows rare judgment as a pitcher on the baseball team. He has little regard for the life or the limb of his antagonist on the football field, and in the swimming pool he deports himself as a deep sea diver.

In all his sporting activities his mind and heart have labored in conjunction with others for the realization of a common purpose, the glory of his school. Throughout his grammar and academic courses he shares enthusiastically his life with others who resemble him in every respect. His athletic accomplishments have left him manly, generous and brave. He has contracted friendships that will endure while life lasts, and with these sterling young friends he will candidly discuss the problems of life, he will frankly criticize the policies of those who are over him, and he will reveal for the sake of fraternal help the secret ambitions of his young heart. We who have left forever behind us our school days have been witnesses to this condition of youth.

The state of the world into which the decree of God sends boys is very sad, and according to present indications will grow much worse. Disorder prevails throughout the vast quarters of mankind. Many leaders of the people, political chiefs, and spiritual shepherds, outside of the Church of Christ, have strayed from the path of justice and rectitude. Men who pretend to preach righteousness have denied Christ and have disputed his teachings. Politicians who are responsible for the welfare of the state of which they are the heads, are dishonest and disloyal. Our Catholic children are in danger of corruption from the bad world in which they must live. Their moral safety and, I might add, the well-being of the world, rests with those who preside over the institutions that look after the development, intellectual and moral, of boys. The boy of our day will inherit from us on our death the world—our country and our Church. It will be in his power to save, to restore or to wreck, and it is in our power and, what is more, it is our solemn duty, to prepare him for his work—the preservation of his country, the defense of the Church of Christ, the salvation of his own soul. This duty we cannot properly discharge if we do not know the nature of the boy, if we do not understand his own particular characteristics.

JAMES SULLIVAN.

LECTURE IV
TRAINING FOR LEADERSHIP
William Lewis Butcher

TRAINING FOR LEADERSHIP

BOYS' work is the world's greatest profession. This profession offers a life of service. That service was never phrased more beautifully than in the words of Woodrow Wilson, who said: "Let every man pray that he may have the good fortune to spend his life and his energies in the service of his fellow-man, in order that he may die, to be recorded on the rolls of those who have not thought of themselves, but of those whom they served."

There is a tendency nowadays, when thinking in terms of service, for one to look upon service as a sacrifice, or as something that carries with it few of the good things of life. No reasoning can be more false than this.

It is illuminating and inspiring to study the lives of men who have devoted themselves to the so-called "service professions" and to note how the great and near-great of history have come almost entirely from those who have put the emphasis upon ideals of service rather than upon personal aggrandizement.

THE BOY PROBLEM

When one studies the boy problem, he immediately gets some conception of the opportunities in boys' work. Out of 300,000 boys in Brooklyn, less than 25,000 are reached by any boy agency.

The national crime bill is \$800,000 a day. The New York Stock Exchange, the National Surety Com-

pany and the Association of Railway Executives have compared notes and find that crime against property alone is costing the people of the United States three billions, not millions; which is thirty dollars for every man, woman and child, yearly.

The National Surety Company estimates that burglary, larceny and general petty thefts, result in a loss of \$25,000,000 a year; that embezzlements are costing the American people a hundred million a year, and that forgery and the cashing of checks written on banks where the maker of the check has no account, results in another hundred million of loss. The New York Custom House estimates that the seaboard robberies, piracies and Custom House dodging, results in an additional loss annually of one hundred million.

The Association of Railway Executives estimates railroad freight thefts at twenty-five million dollars annually.

Miscellaneous crimes of all kinds make the total of three billion dollars a year.

Experts have computed the loss to be thirty-three thousand dollars an hour. Possibly that will help us to get some idea of the seriousness of crime in the United States from the purely financial angle. Every available bit of information shows that crimes against property are on the increase. Embezzlement losses suffered by the insurance companies have increased from \$1,396,081 in 1910, to \$8,270,000 in 1921. This is the actual money loss, irrespective of the cost of maintaining law and order and the apprehension of delinquents.

Listen, my friends, to the facts as they concern the boy problem in America today. This is the case. If you are the father of a boy under sixteen, there is more than one chance in fifty that he will be arrested for some serious mistake. If you employ boys, you may expect that one in every thirty will be apprehended for some misdeed.

New York City alone pays thirty-six million dollars every year for the protection of life and property through the instrumentality of the courts, police and places of detention, and 75% of those apprehended are under twenty-five years of age and are males, merely boys.

Does the boy have a chance? One in every three needs medical attention. Three out of every four will never reach high school. Very few boys will start in business with a special training for the career they may adopt.

One million boys will become voters this year in the United States, with little training in the practical application of self-government. Too little has been taught these boys about the ideals of America. Radical doctrines are reaching these boys continually. The dark side-street, the corner gang and the alley have, too long and too well, hidden the boy.

In terms of cash, each boy is worth at least four thousand dollars, economically, as a potential citizen, and yet only one in twenty is afforded the opportunity to spend his spare time in a boys' work organization after school hours.

Our boys are underprivileged because of the lack of play space and boys' organizations. Until we have more boy programs, we cannot expect our communities to improve and develop every boy into the one hundred per cent American type.

Conservatively, there are twelve million boys in the United States between the ages of six and twenty-one, and of this number, ten million are outside the influence of the Catholic Boys' Brigade and all other boys' work organizations.

ENVIRONMENT

Many American homes are not contributing as much as they ought towards the formation of the character

of boys. In these cases it is evident that spare-time activities may be an excellent means to supply what is lacking in home training. The Brigade supplies these activities.

Out of 150 boys investigated one evening in a certain town, 121 of their parents were not at home and the boys were on the streets.

In many of our large and overcrowded cities there is practically no room for children to play but the streets unless recreational opportunities are provided.

In one year 2,148 boys applied to me for help. One thousand and eighty said they left home on account of drunkenness of parents; 410 because of domestic troubles; 380 because they were forced out. Only twelve boys had the opportunity of any spare-time agency and not one of them had ever been a member of the Brigade. All were underprivileged. Three-fourths of them left school as soon as the law permitted.

Spare-time training will keep down the overhead expenses of jails. Brigade Headquarters reports that during the past eight years, only five of its thousands of members in New York came in contact with the police courts.

The "Reds" and Bolsheviks are on every street-corner, preaching destructive doctrines filling the mind of juvenile listeners with the idea that our country is fundamentally wrong in its Constitution and government. Still, all situations which we may dislike, can be changed by just and peaceful means. We have a power in our vote and have such important rights that the Presidency is open to any native boy of even the humblest origin. To lead boys to a profound sense of patriotism and to instill into their hearts a deep appreciation of the benefits of American citizenship is of inestimable value in the training of future citizens.

THE GANG

Before approaching the remedy, as I see it, I want to say just a word about the gang element, which furnishes one of the worst problems in a boy's or young man's life. The possibilities of wrong-doing are endless when the spirit of the gang gets to work. The gang is a product of society as it exists today. It is an outgrowth of the theory that it is easier to do wrong than right, and until society puts safeguards around its youth, and capitalizes the gang element, the gangs will be with us. Man is a social being. He must have companionship. Every normal man and woman is at heart a "gangster." The trouble is just this. Instead of developing along the right channels the natural qualities of leadership and companionship that are in the gang, our present-day society develops the gang through the medium of the street corner and the side alley, which, to the majority of boys, is the only playground. The pitiful thing about the gangster is that once he affiliates himself with the gang, it is almost impossible for him to separate himself from their influence. The gang's activities weave a web around him, a web from which only a man endowed with some superhuman qualities can extricate himself.

The spare-time organizations, like the Brigade, are capitalizing the gang element so that the gang spirit develops into leadership and the "clubby" spirit into co-operation and national unity.

THE REMEDY

I could go on for hours telling you about the darker side of the boy problem, but I am sure you are more interested in the remedy as I see it. For the sake of clarifying the atmosphere and getting down to the remedy, let us admit certain foundation-facts which I shall illustrate.

First, when once china or porcelain has been inscribed, put into the furnace and baked and glazed, you cannot rub the inscription off. It is too late then. If you want to rub it off you must do so while the ware is in the biscuit or in the mold. In the same way, when boys come into your hands, they are in the biscuit and we can inscribe upon them what we please.

Second, a great writer who has the art of putting things clearly, says: "A tree is not nourished by its bloom or its fruit. It is nourished by its roots, which are down deep in the common and hidden soil; and every process of purification and rectification must come from the bottom and not from the top. It comes from the mass of struggling human beings, particularly the youth of the nation. It comes from the instinctive efforts of millions of youthful hearts trying to beat their way up into the light and hope of the future."

Theodore Roosevelt said, with much force: "If you want to do anything that is permanent for the average man, you must begin before he is a man. The chance of success lies in working with the boy and not with the man."

The business-man's viewpoint was well expressed by that great captain of industry, John Wanamaker, when he said: "Save a man and you save one person; save a boy and you save a whole multiplication table."

The late President Harding, that apostle of good will, furnished the text for an eloquent preachment, when he said: "We must do something for our boys, because the War has emphasized the need of it in our minds."

In the first place, we have presented the problem.

In the second place, we have admitted certain foundation-facts. We steadfastly believe, with the great and near-great, that we must start with youth, and someone asks, "How shall we do it? In other words,

how shall we cut down this great mass of delinquency?" If it is allowed to grow, it will undermine the very fiber and fabric of our national life. To be sure. Through the school? Extensively so. That there should be an improvement in our educational system and a healthier parental viewpoint in the home is very desirable, but I would remind you that more than 80% of all delinquency takes place in the spare-time hours. It is an old axiom that "The devil always finds work for idle hands to do." And there is another one, "The surest way to be happy is to be busy."

If we are right in declaring that the spare-time hour is the danger hour, as seems to be proven by statistics at hand, then the problem becomes one of utilizing the spare time of youth.

What are the existing agencies doing? Have they proved themselves efficient? Where work for boys and girls is carried on, is there a reduction in juvenile delinquency? I answer in the affirmative. And if there were time, I could give you hundreds of illustrations and testimonials to prove that where a constructive piece of boy work has once been established, in that community there is an improved attitude towards law and order and a steady reduction in juvenile delinquency.

THE NEED OF LEADERSHIP

The need of the hour is the need for men who will give of their time and ability in helping to mold and fashion the potential manhood that will be the leaders in the days not so far ahead of us.

A man who takes up boys' work must possess certain qualities of leadership. The qualities necessary in one who would lead boys may be listed as follows:

Personality. I would emphasize personality. Some men, including boys' workers, never draw men to them. The leader of boys must continually carry in

himself that unexplainable something that appeals to the boy, so that when he comes into contact with a boy, light comes with him, and despair and darkness go out. A personality is behind every big project.

ENTHUSIASM

The leader of boys should have enthusiasm in his personal make-up and possess love for his work. He should breathe enthusiasm, for enthusiasm is usually an offshoot of sincerity.

Learning, of itself, is valuable; but when learning is buttressed by a nature that is enthusiastic, it is an unbeatable combination.

SYMPATHETIC VISION

A sympathetic vision is another qualification that is essential to the leader of boys. Sympathy for the boy in his individual problems, less of the spirit of criticism, and less emphasis on what the boy has done or left undone, and more emphasis on life and its opportunities that stretch out before him. Every boy brought to our hands, confronts us with a duty. His trouble is a letter of introduction to us; his nature is a declaration of brotherhood; and his destiny links him to us with unbreakable chains.

THE FACULTY OF UNDERSTANDING THE BOY

The faculty of understanding the boy is another quality, the lack of which makes leadership of boys the harder. Try to reach the boy at the point of least resistance. Appeal to him with some reference to his hobby. Try also to find out his bent, his inclination, his hidden talent—all these will make your approaches to the boy easier.

THE ART OF TELLING A STORY

A story well told, an illustration well presented, wins the heart of every boy and lays the foundation

for presenting the advice and the moral to the problem you have in mind. A story should always have a moral. It should be a story that has some features in it that appeal to the boy's imagination, with due regard to the boy's hobby. A story that emphasizes the opportunities of this country should always be at the finger tips of the boys' worker who expects to deal with boys personally. A worker with boys should have a good knowledge of history and biography, so that he can constantly take from the storehouse of his memory, illustrations from the lives of great men, great battles and great epochs, to illustrate the fundamentals in character-building and the requisites in the man who would win in the battle and campaign of real life.

THE VALUE OF A SENSE OF HUMOR

This is a quality that is essential in a worker with boys. All hail to the man who sees the optimistic side of things! Such men have springs and cushions under them, while other men go in jolting ways and life is for them a series of bumps and jars.

IMAGINATION

A boys' worker should develop imagination. Imagine a thing before a boy. If you are caught without a thought or a word, imagine some predicament that is like the boy's or some problem that makes him a kindred spirit with you.

The man who would take up boys' work, should study himself well and should know something about the problem he is to tackle. The man who is successful in any undertaking is the man who is ready to grasp opportunity when the clock strikes.

We are told that the legal and medical professions are overcrowded. No danger of overcrowding yet a while in the profession of which we are proud to be a part.

A fearful responsibility rests upon the shoulders of those who are taking up the leadership of boys. Surely it calls for the best that is in us. Surely, those who dedicate their lives and fortunes to the holy cause of boyhood are entitled to a professional rank.

I therefore summon you to rise and take your place in the new profession of boys' work, the profession in which there is deep content, abiding happiness and eternal reward. Let us therefore pause at the task of today and renew our faith. Let us look eastward to the Rising Sun.

WILLIAM LEWIS BUTCHER.

LECTURE V
QUALIFICATIONS FOR LEADERSHIP

Rev. James Sullivan

QUALIFICATIONS FOR LEADERSHIP

A SHORT time ago I took an active part in the establishment in this diocese of the Catholic Boys' Brigade by subjecting to a careful analysis the most outstanding characteristics of a boy. Since then I have complimented myself for having actually helped you to appreciate correctly his physical, intellectual, moral and social angles. Even yet I have a very vivid recollection of my conclusion, in which I declared that the future of our Church and of our Nation rested in a certain sense upon the quality of training which our boys are receiving at the present time. I recall placing considerable emphasis upon our moral responsibility for determining the future prosperity of the Church of Our Lord and of the Nation of our Fathers. It was, I said, our most important business to prepare our boys for their coming big responsibilities by caring for them along the lines indicated by the program of the Catholic Boys' Brigade. This, I advised, could not be done effectively unless those whose privilege it was to look after the welfare of boys had learned to comprehend his physical, intellectual, moral and social character. My pleasant duty now will be to look for your continued attention and interest in the qualifications that infallibly and invariably point to the man who would be a desirable superintendent of boys in the movement for which our Catholic people have sought so long in vain.

Among the large number of men who worship God

in our Church are many generous friends of boys who are expecting from us an urgent invitation pressing them to come forward and lend their services in the improvement of the juvenile world. We do regret that we cannot accept them without some discrimination. Not every man who volunteers his time, his thought and his labor possesses the necessary qualifications that are called for by this noble but delicate task. For the moment, I shall pretend that the appointment of men to the various units of boys is left to my discretion. Acting, then, for the moment only, I shall pronounce what, after much deep thought on my part, are the qualifications that I should expect to observe in a candidate for boy leadership. He would receive my approbation provided that he were religious, industrious, intelligent and patient. My firm belief is that only such a candidate is competent; and in order that you may believe as I do, I shall now present to you an array of imposing reasons that defend the demand for such qualifications.

RELIGIOUS LEADER

We who are neither ignorant nor bereft of our senses know that religion is not the exclusive duty of the urbane priest who dwells in the crowded city; of the lean monk who is buried in the cloister, or of the sunburnt hermit who is hidden in the sands of the arid desert. The excellent science of philosophy demonstrates, and the demonstration is sustained by theology, that God is our Creator; that He is the originator of that little-understood mass of earth. This is the Lord who bade the Hebrew patriarch Moses to inscribe amongst the ten commandments that it is incumbent upon all men to be religious. His Son, Jesus Christ, has bequeathed to us His Gospel, the grand text-book of life, and a Church that He instituted and authorized to explain to men the signification of that book. According to its terms, a

man's life is a waste of creative power, a loss of divine thought, if he does not live by the ten commandments, by the six precepts of the Church of Christ, by the obligations of his state in life. The political chief, the capitalist, the scientist, the educator, the humble domestic, and the lowly laborer, may hold their respective places among men and still confess God's power over them and still regard themselves as His particular servants located where they are and as they are in order to advertise the wisdom and goodness of Him who made them. This is what I call the intelligent application of the virtue of religion to one's life. And the Catholic man whom I should examine with regard to his competency for the work of boy leadership would have to be religious according to my interpretation of it; which is, as is quite evident, a Catholic interpretation as well. Consequently, I should feel justified in rejecting Catholic applicants who either did not know the religious obligations of a Catholic man, or, knowing them, refused deliberately to discharge them.

One of the numerous aims that constitute the scope of this splendid Catholic social movement is to make boys more moral according to the Catholic definition of the word. May I ask how this will be accomplished if the very leaders of groups of boys are not virtuous men? Irreligious men or wicked men will not—they cannot—contribute anything towards a boy's wholesome development. They cannot give to a boy the good that they themselves have not got. There is bound to exist between the boys and their leader a personal intimacy that will be productive of horrible results if the leader be not the right sort of man. Personal contact is a mightier agency for good or evil than any number of text-books. If a leader scoff at the existence of God, if he deride our holy religion, if he have contempt for the Catholic Church, if he

despise the authority of the State, if he be an enemy of the present economic order, if he scorn righteousness, may I inquire about the quality of boys that will leave his supervision four or five years hence? By that time he will have deprived them of their faith in the Supernatural, of their virtue and of their patriotism, the very goods that the Catholic Boys' Brigade is struggling to not only preserve but to increase. No fair-minded person will protest if I register my demand that such a man be kept far, far away from our Brigade. He is not competent.

INDUSTRIOUS LEADER

After I had gone over very carefully the vouchers for a man's standing in our Church, I should next proceed to inspect cautiously his attitude towards much work. The proper care of our boys will require that a probable leader be prepared to sacrifice all his spare time to the holy cause. I sincerely hope that none of you young men believe that the task of the Brigade will take away from you one single night only. If you do, then I assure you that you were never so completely misled, because each leader will be confronted with more work than all his unoccupied time will allow him to handle well.¹ I should go so far as to say that he would have to be a man who loved incessant labor, for no other kind of man would do. An inactive, sluggish man would destroy the unsatisfied enthusiasm of the youngsters; and when this dies, the movement dies.

Perhaps, I am in danger of frightening away from our boys, many well-meaning young men who may be amazed at the magnitude of the work that is waiting for them. To prevent this undesirable condition from taking hold of you, let me narrate an incident that convinced me that the only men who get results any-

¹ See General Brigade Program, Append. p. 221.

where are the men who are slaves to work. Some years ago, I was introduced by a Catholic physician to a business-man who had, by reason of his own persistent industry, risen from the ranks to the vice-presidency of one of New York's largest mercantile houses. In the course of our conversation we expressed our opinions about the existing conditions of the labor market, which were causing him and his associates many sleepless nights. Just to humor him, I remarked that surely he had made his fortune now and while still a young man he could retire and enjoy wealth and leisure according to his lights. His answer was that I was mistaken and that even I, if I were in his place, would do what he intended to do—to continue at the grind until death. Money was not his ambition now, nor the things that money could buy. He was not hungry for pleasure, he said, but he did certainly long to see his firm absorb all its competitors. This was his single ambition. This was why he labored day and night, leaving very little of his time for his home. Later, he was the victim of a dangerous attack of pneumonia and when he came to the recuperating stage I called to congratulate him on his recovery. To my great surprise, I came upon him white and weak, propped up in his bed but at work. All around him were piles of business papers claiming his best attention. At his bedside sat a stenographer who received his trembling dictation. I think of this man as a worshiper of the golden calf. He consumed himself with his love for silver and gold. He labored for it day and night. He tolerated no interruption. He brooked no interference. Since this course of lectures started, I have asked myself again and again: "Are there no Catholic young men who will give to the well-being of our boys, the thought, the desire, the industry that my friend gave to money?" I am afraid to listen for an answer.

THE PATIENT LEADER

It is universally acknowledged that a prerequisite for the prosperity of any movement that is begun and continued by man is the virtue of patience. The principal of a school expects his teachers to have it. The superintendent of a hospital will dismiss instantly a nurse who is impatient with the sick. Poets are said to celebrate with song the patience of good mothers whose sons have become men of fame. Everybody has read somewhere that the big men, the leaders of industry and finance, the leaders in education and science were at the head of their respective professions because besides having certain peculiar qualifications befitting their calling, they practised patience. And pretending for the moment only to be an authority on matters relating to the Brigade, I should not keep in service a leader who was impatient, because too soon the branch of which he was in charge would disintegrate.

I have read the meaning of the word patience from its Latin original—the verb *patior*. It furnishes us with a signification that is, to say the least, unpleasant. It means “to suffer, to bear with, to tolerate.” The leading men of every period of time have done this in order that one day they might enjoy the distinction of success; they suffered opposition, they bore with reverses, they tolerated resistance, and in so doing they did not resign themselves to failure, but by their steady patience they wore out opposition, they put an end to reverses and they overcame resistance: they won their battle of life.

The manifold duties of a leader correspond in a way to those of a school teacher, since the work of the Brigade is to complete the education of boys. As every teacher will tell you, school boys at times almost exhaust their patience. They say that boys would try the patience of a saint, and I say that, therefore,

a leader, who is, after all, a secondary teacher, had better be patient. His boys, for whom he will study many things that have to do with boy welfare, will not continuously exert themselves to bear in mind what he has said in his nightly instructions. He will lose his chosen young friends because all his time is devoted to boy work, and the lads themselves will not be present at most of the weekly gatherings. He will have many a sleepless night because his poor brain is forever mixed up in scheming and planning some lasting personal good for the boys; and they, as a whole, will not give him that co-operation without which a genuine social education is impossible. The dreadful day appointed by the chief officers for tests will arrive, and to his great and bitter grief the boys whom he judged to be the best prepared, for whom he spent himself, will be rejected. He has hiked across the country, he has pitched many a tent, he has been a father to his boys; and there will be times when it will seem to be of no use. One by one the boys are going—they have gone. I myself have seen this occur in more than one boys' organization.

But even if what I have described is likely to happen—and I am sure it will—do not, I beg of you, be discouraged. Your only hope will be in your persistent practise of the virtue of patience, in your willingness to tolerate these conditions and in your inclination to correct them gradually. Never give up the work! When the boys fail in attendance, in attention, in execution of a program, continue the work, repeat and repeat your instructions, labor to arouse the indifferent, try once, try twice, try a thousand times to make your boys your friends. Forget the past, forgive indifference, sloth and neglect. Boys can be won over by *repeated* efforts, by *frequent* attempts and particularly by a sympathetic personality. But repetition of effort, frequency of attempt, to instruct, and sympathy—these presuppose patience.

Patience, then, must be already had by a prospective leader or he must acquire it. To encourage him, I'll tell him of the patience of Helen Keller. When she was sixteen years of age, she gave an address before the American Association to promote the Teaching of Speech to the Deaf. At that time she had been able to express her thoughts in speech only six years.

She began by telling how happy she was to speak to them. Then she told how speech had made it possible for her to talk with many people who could not talk with her in the old way because they did not know the manual alphabet; and she ended her address with the following words of encouragement to the dumb:

"I want to say to those who are trying to learn to speak and to those who are teaching them: Be of good cheer. Do not think of today's failures, but of the success that may come tomorrow. You have set yourselves a difficult task, but you will succeed if you persevere and you will find a joy in overcoming obstacles, a delight in climbing rugged paths which you would perhaps never know if you did not sometimes slip backward, if the road was always smooth and pleasant. Remember, no effort that we make to attain something beautiful is ever lost. Sometime, somewhere, somehow, we shall find that which we seek." If you have not patience, get it; think of this handicapped woman, who won with patience.

THE INTELLIGENT LEADER

The qualifications which I have enumerated for you in my introduction and which I have developed at length subsequently, are of equal importance. So that although I have reserved the qualification of intelligence for the last place in my consideration of the requirements for competent leadership, we must not

judge that intelligence is in my opinion of less consequence than religion, patience or industry.

A leader to be intelligent need not have much information. He may not have a knowledge of psychology; he may be wholly unacquainted with the methods of instructing; he may never have resolved a chemical compound into its constituent elements; he may never even have entered high school, and yet he may be more intelligent than the Bachelor of Science. For me, the sense of intelligence is the ability to appreciate the truth when a man has it before his very eyes; a facility to make a correct judgment about human activities; a power to draw the right conclusion from a comparison of facts of which he has knowledge. The Catholic man who presents to me signs of the force of mind is the man whom I should accept for guiding boys towards the responsibilities of Catholic manhood.

The Church authorities wish to see the Brigade established because it proposes to help boys to have a reasonable and unswerving faith in God, a reasonable and loyal love for the Nation, and a reasonable physical development of the body. This the Brigade will be prevented from accomplishing unless the leaders who are enrolled in its service are men having that mind power which I have already mentioned.

The Catholic priest is rightly thought by his people to be a validly and lawfully appointed teacher of religion. He is nevertheless a man of many parts and it is, therefore, quite impossible for him to give to the moral care of our boys that much time which appears to be so necessary. The leader of boys, then, will be expected to supplement the teaching authority of the priest in matters of the moral order. I employ advisedly the word "supplement." He is not to preach the Gospel nor to interpret the Scriptures. What he will do, will be to lay stress on what the priest in his pulpit, and the teachers in the classroom

teach: observance of the ten commandments of God, obedience to the precepts of the Church, and the discharge of a boy's special obligations to his superiors. The standard of Catholic morality is made up of these three sets of moral rules, which affect every relationship that boys may have with God and with any man, woman or child. The application of these to conduct must be understood; and it will be the duty of the leader himself not only to have that understanding, but to teach his boys to cherish them as the spoken will of God. This serious duty he cannot discharge well unless he is intelligent, unless he has the ability to judge the need of moral boys for the production of moral men.

The Founder of our moral system, Jesus Christ, is pre-eminently a teacher of patriotism, and the Church which He founded, the Catholic Church, has always borne in mind His memorable charge: "Render to Caesar the things that are Caesar's." Wherefore, in every land and in every age the Catholic Church has been an inculcator of patriotism. In Catholic schools the instructors of ethics prove conclusively that the complete nature of a man is gradually unfolded by being brought under the influence of religion, education, economics and politics. These four influences operate together and fruitfully only where civil society has been established and kept in existence. If these influences were not brought to bear on the religious, mental, physical and social growth of a man he would be a dwarf, a brute, a savage. Now these influences do not operate at all unless there is peace and order. War and disorder check them, hold them back and, as history records, sometimes destroy them. But civil society, through civil authority, suppresses the agents of disorder and of war and so creates for men opportunity for growth, a chance for development. It is not unreasonable, then, to demand as a moral obligation that men who are aware of what they

have in the form of culture, health, material possessions and religion should be grateful and loving to that government which by virtue of the proper exercise of its authority has made the man what he is. This is patriotism, to love one's nation because of benefits received, to obey its laws, to defend it against the enemy from without and from within. The leader of our boys ought to know that the Constitution of the United States is the breath of life, that the Nation which it animates ought to be preserved by the love, the obedience, the co-operation and the defense of its people. His ambition should be to awaken in the young hearts of his boys fires of patriotism that neither money, nor anarchy, nor disloyalty shall extinguish. But a leader who is not intelligent does not know how to breed patriots because he does not comprehend the significance of government, of peace, of order.

The final purpose of the Brigade is to develop a boy physically. This is worthy of praise and of whatever support the Brigade may ask for. Our schools, without one exception, admit that a sound mind is inside of a sound body. So they all have athletic activities under the direction of experts. The result has been highly pleasing, particularly with reference to classwork and discipline. This bears out a principle of rational psychology; viz., that the intellect is extrinsically dependent on matter. In plain English this means that the mind is out of the reach of the instructor if the blood and the brain are not of good material. The Brigade directors have in their college days studied psychology, and what they have learned they have confirmed by sad experience. Therefore, they not only commend physical exercises for the boys, but they command that an athletic schedule be faithfully followed out. If any one of you young men is of the opinion that a leader without intelligence is

the man to improve a boy's body, well, you belong to another age.

On the conclusion of a trial of four young men, who were convicted of murder in the first degree, the presiding justice made a statement for the public in which he remarked that most of the criminals are boys and young men. "To be exact," he said, "over 80 per cent of them are less than twenty-five years of age." He went on to say that the young criminal is usually normal, a product of parental neglect and lack of discipline in the critical years when boyhood is turning into manhood without restraint or guidance. I wish to draw your attention to the fact that as far as our Catholic children are concerned this widespread evil can to a great extent be corrected by methods such as are employed by the Catholic Boys' Brigade and similar organizations but nothing can be accomplished and time, money and effort will be wasted if the leaders to be engaged are not religious, industrious, patient and intelligent.

JAMES SULLIVAN.

LECTURE VI
BRIGADE MILITARY LEADERSHIP
Lt. Col. C. A. Bach

BRIGADE MILITARY LEADERSHIP

To the Officers of the C. B. B. U. S.:—

In 1917, it was my privilege to serve as an instructor at the Officers' Training Camp, Fort Sheridan, Illinois. I have never had a duty more inspiring than with this body of 5000 magnificent young men, all blazing with the white fire of patriotism and love of country and animated by that rarest of human motives—the joy of service.

In the hope that I might keep these splendid young men from committing the unfortunate mistakes that youth sometimes makes in its treatment of others, and in the belief that my experience might serve to guide them, I prepared this talk on Leadership; and condensed in it the results of over twenty years of sympathetic knowledge and study of and acquaintance with young men. The adaptation which follows has been prepared by the editor to meet your requirements. The principles stated apply to boys as well as to men—for boys are only men in the making.

C. A. BACH,
Lieutenant Colonel Cavalry.

IN A short time you men will supervise the leisure hours of a certain number of boys. You will have in your charge loyal but untrained citizens, who look to you for instruction and guidance. Your word will be their law. Your most casual remark will be

remembered. Your mannerisms will be aped. Your clothing, your vocabulary, your carriage, your manner of command will be imitated.

When you join our organization you will find there a willing body of boys who ask from you nothing more than the qualities that will command their respect, their loyalty and their obedience. They are perfectly willing to follow you so long as you can convince them that you have those qualities. When the time comes that they are convinced you do not possess them, your usefulness in that organization is at an end.

From the standpoint of society, the world may be divided into leaders and followers. The professions have their leaders, the financial world has its leaders. We have religious leaders, political leaders and society leaders. In all this leadership it is difficult, if not impossible, to separate from the element of pure leadership that selfish element of personal gain or advantage to the individual, without which such leadership would lose its value.

In the Brigade service, men freely sacrifice their time for a faith, where men are willing to work for the right or the prevention of wrong, that we can hope to realize leadership in its most exalted and disinterested form. Therefore, when I say leadership, I mean voluntary Boy Leadership.

Your commissions will not make you leaders; they will make you officers. They will place you in a position where you can become leaders if you possess the proper attributes. But you must make good—not so much with the men over you as with the boys under you. Boys will and may follow officers who are not leaders, but the driving power behind these boys is not enthusiasm but force. They go with doubt and trembling, and with an awful fear tugging at their heart-strings that prompts the unspoken question: “What will he do next?” Such boys obey the letter

of their orders, but no more. Of devotion to their commander, of exalted enthusiasm which scorns personal views, of their self-sacrifice to insure *his* personal comfort, they know nothing. They will do things because their brain and their training will tell them to do so, but their spirit does not go with them. They will look for the first opportunity to get out of his reach.

Great results are not achieved by cold, passive, unresponsive cadets. They do not go very far and they stop as soon as they can. Leadership does not only demand but receives the willing, unhesitating, unfaltering obedience and loyalty of the boys; and a devotion that will cause them, when the time comes, to follow their uncrowned king anywhere and back again if necessary.

You will ask yourselves: "*Of just what then, does leadership consist? What must I do to become a Leader? What are the attributes of Leadership, and how can I cultivate them?*" Leadership is a composite of qualities. Among the most important I should list *Self-Confidence, Moral Ascendancy, Self-Sacrifice, Paternalism, Fairness, Initiative, Decision, Dignity, Courage, and Love*. Let me discuss these with you in detail.

Self-Confidence results, first, from exact knowledge; second, the ability to impart that knowledge; and, third, the feeling of superiority over others that naturally follows. All these give the officer poise.

To lead, you must know—you may bluff all your boys some of the time, but you can not do it all the time. Boys will not have confidence in an officer unless he knows his business, and knows it from the ground up. If the leader does not know and demonstrates the fact that he does not know, it is entirely human for the boy to say to himself: "What is the matter with him? He does not know as much about this as I do," and calmly disregards the instructions

received. There is no substitute for accurate knowledge. Become so well informed that boys will hunt you up to ask questions; that your brother officers will say one to another: "Ask Smith—he knows." And not only should each officer know thoroughly the duties of his own grade, but he should study those of the grades above his. A twofold benefit attaches to this. He prepares himself for duties which may fall to his lot at any time; he further gains a broader viewpoint which enables him to appreciate the necessity for the issuance of orders and join more intelligently in their execution.

Not only must the officer know, but he must be able to put what he knows into correct and forceful English. He must learn to stand on his own feet and speak without embarrassment. Our instructors are required to deliver short talks on any subject they may choose. That is excellent practise. For, to speak clearly, one must think clearly; clear, logical thinking expresses itself in definite, positive orders.

While *Self-Confidence* is the result of knowing more than your boys, *Moral Ascendancy* over them is based upon your belief that you are the better man. To gain and maintain this ascendancy you must have self-control, physical vitality, endurance and moral force. You must have yourself so well in hand that, even though in perplexity you be scared stiff, you will never show it. For, if you by so much as a hurried movement or a trembling of the hand, or a change of expression, or a hasty order hastily revoked, indicate your mental condition, it will be reflected in your boys in a far greater degree. At home or outside, many instances will arise to try your temper and wreck the sweetness of your disposition. If at such time you "fly off the handle," you have no business to be in charge of boys. For, men in anger say and do things that they almost invariably regret afterwards. An officer should *never apologize to his boys*;

also, an officer should *never be guilty of an act* for which his sense of justice tells him he should apologize.

Another element in gaining moral ascendancy lies in the possession of enough physical vitality and endurance to withstand the hardships to which you and your boys may be subjected, and a dauntless spirit that enables you to not only accept them cheerfully but to minimize their magnitude. Make light of your troubles, belittle your trials, and you will help vitally to build up within your unit an *esprit* whose value in time of stress cannot be measured.

Moral Force is the third element in gaining moral ascendancy. To exert moral force you must live cleanly, you must have sufficient brain power to see the right and the will to do right. *Be an example to your boys.* An officer can be a power for good or a power for evil. Don't preach to boys—that will be worse than useless. Live the kind of life you would have them lead—and you will be surprised to see the number that will imitate you. A loud-mouthed, profane leader who is careless of his personal appearance will have a loud-mouthed, profane and dirty company. Your unit will be a reflection of yourself. If you have a rotten company it will be because you are a rotten captain.

Self-Sacrifice is essential to Leadership. You will give, give all the time. The leader is the first one present and the last one to leave. He works while others rest. You will give of yourself mentally, in sympathy and appreciation for the troubles of the boys in your charge. They may desire help, but more than anything else they desire sympathy. Don't make the mistake of rejecting such boys with the statement that you have troubles of your own; for, every time that you do so, you knock a stone out of the foundation of your house. Your boys are your foundation, and

your house of Leadership will tumble about your ears unless it rests securely upon them.

When I say that *Paternalism* is essential to Leadership, I use the term in its better sense. I do not now refer to that form of paternalism which robs a boy of initiative, self-reliance and self-respect. I refer to the paternalism that manifests itself in a watchful care for the comfort and welfare of those in your charge. When at camp, on outings, etc., you must be far more solicitous for their comfort than for your own; you must see to it that they have food to eat before you think of your own; that they have as good a bed as can be provided, before you consider where you will sleep. You must look after their health and safety. You must conserve their strength by not demanding needless exertion or useless labor. And by doing all these things you are breathing life into what would otherwise be a mere machine. You are creating a soul in your organization that will make the boys respond to you as though they were one person. *And that is Esprit.* And when your organization has this *esprit*, you will wake up some morning and discover that the tables have been turned; that instead of you constantly looking out for them, they have, without even a hint from you, taken up the task of looking out for you. And then you have arrived.

Fairness is another element without which Leadership can neither be built up nor maintained. There must be first that fairness which treats all boys justly. I do not say alike, for you cannot treat all boys alike—that would be assuming that all boys are cut from the same piece; that there is no such thing as individuality or a personal equation. *You cannot treat all boys alike.* A punishment that would be dismissed by one boy with a shrug of the shoulders, is mental anguish for another. A commander who for a given offense has a standard punishment that applies to all, is imprudent; he too should study the personality of

his boys. In his case justice is certainly blind. Study your boys carefully, as a surgeon studies a difficult case. And when you are sure of your diagnosis, apply the remedy. And remember that you apply the remedy to effect a cure, not merely to see the victim squirm. It may be necessary to cut deeply; when you are satisfied as to your diagnosis, do not be divided from your purpose by any false sympathy for the patient.

Hand in hand with fairness in awarding punishment, walks fairness in giving credit. When one of your boys has accomplished an especially creditable piece of work, see that he gets the proper reward. Do not try to claim it for yourself. If you do this you will have lost the respect and loyalty of your boys. Sooner or later your brother officers will hear of it and will shun you like a leper. In our organization there is glory enough for all. Give the man under you his due. The man who always takes and never gives is not a leader. He is a parasite.

There is another kind of fairness—that which will prevent an officer from abusing the privileges of his rank. When you exact respect from the boys be sure to treat them with equal respect. Build up their manhood and self-respect. Do not try to pull it down. For an officer to be overbearing and insulting in the treatment of his boys is the act of a coward. He ties the victim to a tree with the ropes of discipline and then strikes him in the face, knowing full well that the boy cannot strike back. Consideration, courtesy and respect from officers towards boys, are not incompatible with discipline. Without *initiative* and *decision* no man can expect to lead. Occasionally you may be called upon to meet a situation which no one could anticipate. If you have prepared yourself to meet emergencies which you could anticipate, the mental training you have thereby gained will enable you to act promptly and with calmness. You must

sometimes act without advice from higher authority. Time will not permit to wait for it. Here again enters the importance of studying the work of officers above you.

The element of *Personal Dignity* is important in Brigade Leadership. Be the friend of the boys, but do not become their intimate. Your boys should stand in awe of you—not fear. If your boys become too familiar it is your fault, not theirs. Your actions have encouraged them to do so. And, above all things, do not cheapen yourself by courting their friendship or currying their favor. They will despise you for it. If you are worthy of their loyalty, respect and devotion, they will surely give all these without asking. If you are not, nothing that you can do will win them.

And then I would mention *Courage*. Moral courage you need as well as physical courage—that kind of moral courage which enables you to adhere without faltering to a determined course of action which your judgment has indicated as the one best suited to secure the desired results. Furthermore, you will need moral courage to determine the fate of those under you. You will frequently be called upon for recommendations for the promotion of officers and non-coms. in your immediate command. Keep clearly in mind your personal *integrity*. Do not let yourself be deflected from a strict sense of justice by feeling of personal friendship. If your own brother is your second lieutenant, and you find him unfit to hold his commission, eliminate him. If you do not, your lack of moral courage may result in many troubles. If, on the other hand, you are called upon for a recommendation concerning a boy or young man whom for personal reasons you thoroughly dislike, do not fail to do him full justice. Remember that your aim is the general good, not the satisfaction of an individual grudge.

I am taking it for granted that you have physical

courage. I need not tell you how necessary that is. Use judgment in calling on your boys for display of physical courage or bravery. Do not ask any boy to do what you would not do yourself. If your common sense tells you that the thing is too dangerous for you to venture into, then it is too dangerous for him. You know his limbs and health are as valuable to him as yours are to you.

And lastly, if you aspire to Leadership, I would urge you to *study* boys. Get under their skin and find out what is inside. Some boys are quite different from what they appear to be on the surface. Determine the workings of their minds. Much of General Robert E. Lee's success as a leader may be ascribed to his ability as a psychologist. To sum up:

Know your boys, know your business, know yourself.

C. A. BACH.

LECTURE VII

LEADERSHIP: PROBLEMS AND SOLUTIONS

Father Kilian, O.M.Cap.

LEADERSHIP: PROBLEMS AND SOLUTIONS

THE object of this talk is to acquaint you with some problems which may confront you in your work as leader or commander of a branch. It is not intended to discourage you, but to tell you what to do in case problems should arise. "Forewarned is forearmed." Problems vanish if you can help yourself. We are all human, and so we need not be astonished if on account of our human frailty obstacles are thrown in our way by men from whom we do not expect it. There are reasons for these things, and a man who is charitably inclined will always fare best.

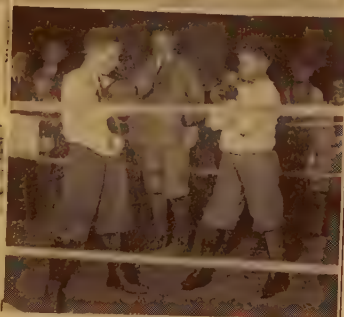
Before I enlarge on the different problems, I wish to say something on two absolutely necessary qualities of a leader, which have not been mentioned before. I mean *diplomacy* and *discretion*. The first one is hateful to some, and the other is frequently forgotten by many. Let us take diplomacy first. The word is used here in the sense of tact or skill in securing advantages by lawful means. It is a great art and very useful. In this connection we might call a diplomat a man who is never taken by surprise and is never swept off his feet. Diplomacy among us is mostly concerned with selecting a minor evil or with putting the blame for something where it belongs or can do the least harm. Of course, the means as well as the end must be honorable. *Discretion* is a prudent and cautious distinguishing between remedies and their effect. A prudent and discreet man will before reach-

ing a definite conclusion ask himself: *If I do this, what may happen?* and *If I do that, what bad results may be expected?* An analysis of a situation is for the solution of the problem what the diagnosis is for the cure of a sickness. With some men discretion comes naturally with age and experience, and with others it never comes. These are the ones who create trouble for themselves and others. In the solution of the various problems connected with the conduct of the Brigade we must not omit either diplomacy or discretion.

For the sake of clearness and to aid the memory, we shall divide the problems into four classes with some subdivisions. The problems of a leader may arise: from the boys, from superiors, from fellow officers, and from circumstances of time and place. I shall avoid repetitions as much as possible and must leave much of the application of the basic principles to your own study.

THE LEADER AND HIS PROBLEMS WITH BOYS

Omitting discipline, we must consider attendance, morals and activities. *Attendance.* Whenever a branch is started, boys appear in great numbers. It is caused by the novelty and the boosting of the affair. Soon, however, many of the boys leave because they have not the patience to wait until things are fully developed or because they see no way of getting something for nothing. The rest will be more or less enthusiastic for some time, but gradually the novelty wears off, they become seemingly dissatisfied with everything, turn antagonistic and mischievous and finally become irregular in their attendance. This is a problem. What is its solution? First let me tell you what is not the solution. Scolding or punishing the boy will not solve the problem. A visit to the parents, with complaints and a resultant punishment will not ameliorate conditions. A demotion



Irresistible attractions for Young America

without previous warning, or absolute dismissal before trying suspension is not a solution. Reformation of the boy is not to be sought by such means; on the contrary, they will probably react very unfavorably upon the others. Better solutions will be found among the following: Let the leader ask himself: "Is it perhaps my fault, that the boys are not regular in attendance?" Let him read the "Commander's Examination of Conscience."¹ It might suggest some remedy. Let him read Chapter 19 of the *Handbook for Instructors*. Let him under no circumstances act rashly, but let him consult the Reverend Director before taking drastic measures. Of course, some boys will leave and cannot be held.

Morals. Watch corruptors; they are scarce, but they may appear. Those boys who are openly indecent and immoral should be dealt with expeditiously. Although boys can do little harm during Brigade meetings, officers should be extremely vigilant. These corruptors are, as a rule, deceitful and may use the meetings to attract innocent victims. It may happen that they succeed before it is noticed. It becomes apparent when they are dismissed and their evil companions leave with them. This is a problem. The solution is not to expose the boy to the whole unit. It might serve as an introduction rather than a warning. Nor is it wise for an instructor to notify the parents about his observation. Even if he apprehends a boy in the act of wrong-doing and before witnesses, many parents will not believe him. Personal experience has shown this. What, then, is the solution of this problem? We know that danger lurks in dark places, in holes and corners. Therefore we must see to it that there are as few danger spots as possible. The hall where the boys are gathered together may be regarded as safe, but when boys leave that they are liable to danger, especially if they are allowed

¹ See Appendix, page 225.

to stray away in two's: three is a safer number, but even in such cases prompt return to the hall should be insisted on. All adjoining rooms should be locked or well-lighted in order that no temptation to do wrong will be placed in a boy's way. If boys come in who have evil intentions and see that they cannot carry them out, they will not return. In case you surprise an offender speak to the boy privately and warn him by saying that a second offense will be reported to the Reverend Director. Second offenders must always be reported to the director, otherwise you become accessory to the sin. The priest will know how to deal with the boy. In the matter of cursing, swearing and profanity, a good remedy is to let the offender repeat 10 or 20 times some powerful but harmless word like "bomb-shell," "thunder-bolt," etc. The boy may adopt it as a substitute.

Activities. Problems arising with regard to activities, are among the last you would expect, nevertheless sometimes they do arise. For instance, you have outlined your program and have decided to play a certain game or take up a certain practise. All at once some of the boys object and want something else and you are surprised to find that the whole unit is in accord with them. You stand alone. You see that if you insist upon carrying out your idea, no interest but much opposition will be shown. If you accede to their demand your authority and the discipline may suffer. This is a problem. A good solution would be to tell the boys that they do not know how beneficial the thing is, but, as a special favor you will postpone it until some other time provided they will do you some favor in return. The problem will be solved for the night. Meanwhile get your non-coms. and speak to them individually, make them feel important and win them over to your view. You may rest assured that they will support you the next time and the rest will follow them. Another problem may

arise if the pastor is opposed to some activities which the boys enjoy immensely. An example comes to mind which will serve to illustrate this. In one of our branches the instructor took up boxing, and after having organized several teams invited the clergy and the parents to a regular boxing bout. Instead of getting the credit he deserved, the instructor was reprimanded by pastor and parents for teaching the boys "how to fight," which they considered harmful and wrong. The problem was solved by an explanation setting forth the character-training value of boxing, and all who were at first opposed to boxing, afterwards approved it. The leader may protect himself against incidents of this kind by employing only those activities found in the Brigade program, because he can then say: "You selected the Brigade program after studying it, and therefore I could reasonably expect that you were satisfied with its activities." New features, not found in the program, should not be introduced without consulting the director.

PROBLEMS WITH SUPERIORS

These problems are frequently caused by misunderstandings. I call your attention to them in order that you may avoid such disagreements. It is by far the easiest way to solve problems.

Problems with the clergy: Lack of interest, at least apparent. The leader feels as if the pastor or director could do a little more. But perhaps the pastor was never asked for anything, and pastors, being very busy, believe their boys to be in good hands if under Brigade auspices, and they do not bother any further. In many cases, therefore, what on the surface appears to be indifference is in reality a sign of great confidence in the director or leader. If you wish or need something you will have to tell the priest about it. Go and see him at a time that you feel he is not too busy with other matters and explain things. *Opposi-*

tion or sufferance rather than encouragement. If pastors turn away from the Brigade there are reasons for it. A leader may forget that a boy is not alone in the world; there is a family behind him. His people may be prominent members of the parish and may be very particular. A leader may not know this and may in his anger send the offender home or may say a word too much, and the consequence may be that the mother will say to her child: "Sonny boy, we will never go to that church again. We will teach them a lesson." It will not last long and the pastor will find it out, will perhaps reveal his displeasure to the Reverend Director and the existence and the benefits of the Brigade may be gravely endangered or at least the good-will of the pastor is lost. It was all caused by a lack of discretion or a breach of diplomacy on the part of the leader. It could have been avoided. You may ask: "Do you mean to say, that a leader should not treat all boys alike? That we should make distinctions on account of a boy's connections?" Yes. Although all men are born equal, they do not all live in the same circumstances. It may be a great injustice if a human being enforces the strictest justice. God alone can do this, because He is all-knowing. In cases like the one mentioned, the leader need not violate justice. He simply has to make a selection between two evils—between closing an eye, and getting the parish implicated. The latter evil is the greater. Hence the prudent leader will select the minor evil and will overlook the incident. It is not the most perfect thing to do, but nothing is perfect on earth.

Problems with teachers. Our teachers work hard and do their best. They must demand that their pupils also do their best and make progress in their studies, because it is the duty of children to learn. It has happened that teachers became antagonistic towards the Brigade, not on account of its activities,

but for other good reasons. It is well to know them; it may prevent or solve problems. *Boys will use any excuse* to palliate neglect of duty. The morning after the meeting they may come without their homework and may say: "I had to attend the Brigade exercises." They may miss their appointment as altar boys and bring the excuse: "I had to go with the Brigade on an outing, hike, etc." The teacher or sacristan cannot tolerate such conditions, and if the instructor insists indiscriminately on attendance he will antagonize the school and church and will create opposition. Hence the leader must bear in mind that a boy may have duties of greater importance than those in connection with the Brigade. Although he must insist on regular attendance, it must not be required at the cost of neglecting more important obligations. If the principal of the school is a member and adviser of the board, as he should be, many troubles of this kind will be avoided and harmony will prevail. *Another reason for antagonism* on the part of teachers may be that the pastor simply says: "Let the good Brothers or Sisters take care of the Brigade." It is asking too much. We must therefore refuse to organize branches unless we have the assurance that there is a priest or teacher who has the time and is willing to supervise the Brigade work in the parish.

PROBLEMS WITH PARENTS

If these problems arise from maltreatment of boys or other wrongs, no one but the perpetrator is to blame. The leader is supposed to be wiser than the officers who assist him and therefore he should watch them, not like a spy, but like an older brother. Problems with parents most frequently originate in the ranks. They are provoked by other boys and non-coms., and before the leader realizes it the difficulties

arise. Problems of this kind are best settled by speaking to the parents or by referring the matter to the director. The "Fathers' Night" is a means of getting in touch with the parents. To know them is a great advantage. Be a good mixer! To have the good-will of parents is still better. Ask a boy occasionally: "How are your father and mother?" He will mention it at home, and parents will feel flattered. This is a "capture of benevolence." *Trouble may also arise on account of promotions.* The parents may come to the hall and may complain that their son did not get a corporalecy, etc. It is not always prudent to state the reason. Diplomacy may help you out. You may praise the good qualities of the boy and may remark that he is not quite ready for a promotion. If this is doubted you may easily convince the parent by asking questions from the "Standard Tests" which the boy cannot answer. Of course, Chapter II of *Handbook for Instructors* remains in force. Fairness is a requisite.

PROBLEMS WITH THE BOARD

They may arise from a refusal of the Board to grant a legitimate request of the leader. What is he to do? He realizes that he will not succeed at the meeting. The problem is there. It may be solved by getting the members of the Board to accept your view individually. Before making any request ask yourself the reasons why the Board might refuse to grant them. Prepare answers to these objections, and remove obstacles beforehand. Present the case favorably to the directors and Board-members before the meeting, and, provided your proposition is good, in most cases you will succeed. If the Board interferes too much in the execution of the work, ask the director for redress or consult headquarters.

PROBLEMS WITH FELLOW-OFFICERS

Now we come to problems with two classes of men who cannot be called superiors, although they sometimes exhibit a superior attitude. I mean fellow-officers and janitors. Problems with fellow-officers may be caused by lack of unity in views, envy and rivalry. The first problem can be remedied only by taking your assistants into your confidence, talking matters over with them and if necessary instructing them. It must be borne in mind that your officers who are at first less competent than you are, may gradually develop into very capable and practical men, and hence consultations may be beneficial to all. Problems arising from envy and rivalry are disgusting and may result in slander and acts of injustice. Thank God, they are not frequent; but if (through human weakness) they arise they must be dealt with individually according to circumstances. No general solution can be given, but it is highly advisable that all our officers cultivate the spirit of sacrifice and be always ready to make a sacrifice if it is for the benefit of the unit. He is the better man who does so.

PROBLEMS WITH JANITORS

These problems formed the topic of discussions for a whole afternoon at a national convention of young men. Delegates from every part of the country were interested, and some went so far as to condemn janitors as the most formidable enemies of clubs and to deplore the fact that pastors nearly always take their side. Nobody seemed to know a solution. In situations like this they usually asked for my opinion. But, whilst several delegates were in the heat of debating, a man sitting near me said: "Ain't they talking like babies?" I looked at him and wondered whether I had not discovered a fountain of wisdom. And I was correct in my judgment; in fact, he was

more than that, he was a janitor, himself! We started a conversation and it developed that the opposition of some janitors has a very solid basis. They object to extra work for the same pay, to overtime work without recompense, to being blamed for breakage, etc., and to other improper treatment they receive. This was valuable information and when I was actually called upon for suggestions, I gave them some hints how to alleviate the situation. These I shall repeat here with some additions.

Let us first take up the matter of time and work. These objections are real. Offering to pay the janitor will in most cases create another problem—of finances. Nevertheless, all will agree that these men deserve some return. How can this be effected? We can offer to assist him in other work, i. e., by setting up chairs, cleaning the yard and sidewalks of snow and ice, keeping the premises clean, and many other little things which if done will please the janitor highly. Meetings should be conducted as early as possible. All should leave promptly after adjournment. If you can make some arrangement for opening and closing the hall yourself do so. Watching the boys in order to prevent damage, and if anything is damaged repair it, not notify the janitor. Keep rooms not in use locked and prevent the boys from roaming all through the building, leaving water running, etc. Keep all occupied rooms and other conveniences scrupulously clean. Give him a little Christmas or birthday present subscribed for by the boys. *As to matter of treatment*, I wish to suggest the following: The leader should endeavor to make the janitor his personal friend by courtesy, consideration and fairness. He should never give orders to the janitor, but instead should ask service as a favor. Nor should a leader complain to the pastor about little things before he has tried to remedy evils by speaking to the janitor privately. He should, whenever he can do so,

uphold the janitor's rights before the boys. Boys should be instructed to aid the janitor whenever he requests it through the proper channels. A good feeling may be created or maintained by having the boys send Christmas or New Year cards to the good janitor. The janitor should be asked politely not to take the law into his own hands, but to complain to the leader first and to abstain from bothering the pastor about every little thing. He should also be informed that the boys are willing to help him and should he require assistance he need only apply to the leader or director. If these things are observed, much trouble will be prevented and good-will and harmony will be promoted. Permit me to pass over the problems of finance. This is a matter for the members of the Board. I do not think it is fair to have financial obligations and responsibilities imposed on the leader. Moreover, our regulations forbid the handling of money by anyone except the treasurer. If leaders fail to observe this regulation they will have to suffer the consequences.

One more word about the problem of time and space. A *problem of time* is created when the hall is occupied by others or when there are services going on in the church and the presence of boys in a nearby hall would cause a disturbance. The boys come and are not provided for. Problems of this kind may be avoided: By having a regular day and hour for the meeting and by asking the pastor not to give the hall to others on these occasions if it can possibly be avoided. By asking the Reverend Director previously to the meetings what devotions will be held during the next week and by giving the necessary directions to the boys. By instructing the boys to notice the announcements made in church on Sundays and if it is announced that the hall will be occupied on the regular meeting day, to come on another fixed day instead. Sometimes it may be possible to open the

meeting earlier and close it ten minutes before the devotions begin.

The problem of providing a place of meeting is individual and has to be solved locally. The laws of the State of New York permit the use of schools and armory buildings for recreation activities such as the Brigade. Streets, parks, play-grounds and vacant lots may be considered, where everything else fails. Let this suffice. If what I have said is of any help to you, I am amply repaid for my trouble.

FR. KILIAN, O.M.CAP.

LECTURE VIII

THE BRIGADE: ITS OBJECT AND SCOPE

Father Kilian, O.M.Cap.

THE BRIGADE: ITS OBJECT AND SCOPE

HAVING considered the leader and the boys he has to deal with, we come to the work itself, to the Catholic Boys' Brigade of the United States. Although this and the following lectures have the Brigade for their background, you must not consider that they are of little or no value for other boys' organizations. No, they are equally adaptable and suggestive for whatever kind of juvenile work you may be engaged in or associated with. Most of the principles are basic and therefore applicable to all.

Before I start to explain the object and scope of the Brigade, I wish to give a short outline of its history. The Brigade was started by the late Rev. Thomas J. Lynch, who for many years had been associated with the children's and juvenile courts of New York. His experience was that fifty per cent of the boys arrested were Catholics, and that most of these boys had little or no knowledge of their religion. They knew neither prayers nor commandments. Non-Catholics experienced the same, but were quicker than we to realize that something had to be done. They formed organizations such as the American Guard, Junior Police, and others, with the result that most of the units of these organizations had a Catholic membership of between sixty and eighty per cent. On account of their proselytizing tendencies, especially among public school pupils (they being alone in the field), conditions became deplorable, and voices were heard from among our own, asking why the Church did not care and why we had no large organ-

ization of our own. The matter was placed before the late Cardinal Farley, and the offer was made to organize our boys into Brigades. The Cardinal gave his approval and recommendation, and the first branch was started in the Fall of 1916. The work progressed so rapidly that within one year we had 2,500 boys registered in Manhattan and the Bronx. These first Brigades were like the ordinary Cadet Corps and had not much of a program, but still they were very efficient in producing the religious results looked for.

During the World War, a number of the chaplains, instructors and officers of the Boys' Brigade entered the military service, uniforms became more difficult to procure and the organization suffered a serious set-back. After the armistice, the Brigade question was again discussed by Father Lynch, the founder and director general, with the chaplains and officers, and it was decided to bring about a complete reorganization of the work. The idea received the approval of the then Archbishop, now Cardinal Hayes, and the first meeting of the newly created board was held in April, 1920. Meanwhile the N. C. W. C. had recommended the formation of Catholic Boy Scout Troops in our parishes, and pastors and educators questioned the advisability of retaining both organizations. It was thought, however, that there was room for both, and it was decided to nationalize the Brigade gradually. The reasons advanced for doing so are:

One could not expect a complete harmony in things not of faith or morals, and therefore the complete organization of all boys could not be effected by denying them the chance to select between at least two different organizations.

There are already a considerable number of Catholic cadet corps, which have been equipped at a considerable expense and which are doing excellent work. They are the pride of the school or parish and cannot

be suppressed without offending many splendid men, who consider it an honor to have been numbered among the members.

The Brigade has a scope and purpose not covered by any other large organization. Its purpose is to rescue boys who are in spiritual destitution, to keep our boys from non-Catholic organizations, and to handle large numbers of boys with but few instructors.

The program of the Brigade is such as not to interfere with the all-important school work, and hence it will not be a source of distraction.

Finally, the Brigade was retained to minimize the danger of our boys joining a non-Catholic parent organization, in the event of the dissolution of a branch or upon leaving school. This reason alone justifies the continuance and development of the Catholic Boys' Brigade.

We were greatly encouraged in our work by the approval and recommendation of bishops, religious superiors, pastors, educators, and especially by the blessing of our late Holy Father Pope Benedict XV and the indulgences granted April 19, 1921.

This reorganized, scientifically and psychologically developed Brigade system will be explained in this and some of the following lectures. It is impossible to consider all its phases, but those things which an efficient leader should know will be placed before you.

Our present topic is the Object and Scope of the Brigade movement. The Brigade, like all other organizations connected with a church, has the general object of attracting boys to fulfill their religious duties. I say the *general* object, because this object is kept in mind in all our activities, although the regular Brigade work is purely social. I also said all other church organizations have this aim. You cannot blame them on this account as long as the end is

reached honestly. This "honestly" is, however, sometimes absent. In fact, some non-Catholic organizations have employed all kinds of methods and schemes to proselytize our children. We can support this statement by facts on record. Such practises we must condemn, and therefore we do not employ them ourselves. We try to make Catholic boys better Catholics as we try to make them loyal citizens, and this is laudable from every point of view.

Our *particular objects are*: *First*, to provide for the boys innocent and beneficial recreation. Plays and games must nowadays be taught like other branches of knowledge. Formerly boys learned to play by watching and joining others. Conditions were more favorable. Streets were not so crowded and not so dangerous. Cities were smaller and a short walk brought boys into open nature. Time has changed things. Boys no longer know how to play strenuously. Hence gambling, loafing and other doubtful recreational activities which require no skill or courage are rapidly becoming substitutes for the old games and plays which had, besides recreational value, educational merit also. If you teach a boy how to play well, he will live well.

Secondly, the Brigade aims to give boys a well-directed physical training. Our schools train the mind and will, but time does not allow them to engage sufficiently in physical culture. Nevertheless, the preservation of health and the upbuilding of the body is of great importance. Formerly the absence of automobiles, street cars, trucks and building dangers, the long walking distances to school and church, the possibility of playing in streets and empty lots, gave the boys a chance for exercise without danger. It is different now, at least in large and crowded cities. Other means must be applied; physical training, the teaching of hygiene and other health work must take its place.

Thirdly, the Brigade works to *prevent moral and economic disaster*. It does so by removing dangerous occasions and by pointing out where safety and progress is found. Moral breakdowns frequently originate in the "gang." Boys are naturally gregarious and like company. Hence they form "gangs." We are led to believe that gangs are essentially wrong, but this is not quite true. The gang spirit is not wrong in itself; our squads and troops are built on this spirit. But its abuse is detrimental and we must guide it in the right direction and so moral breakdowns will become rare. Under economic disasters I class ill-health and unproductiveness caused by not giving a boy a good start in life. The requirements for apprenticeship and the educational opportunities afforded by city, state and organizations are so varied and complex as to need guidance. So do the occupational opportunities. Many boys are attracted by higher initial wages without regard to the future. Today more than ever a solid education is needed for making headway in life. Therefore, the last but not the least object of the Brigade is *to promote higher education* in our own splendid institutions. They are the complement of our unsurpassed parochial schools. Of course there will always be boys who on account of circumstances must go to work as soon as possible. No one can deny the great help our large organization may render to such boys. How? In many ways. We may call his attention to profitable occupations with a future; we may furnish recommendations; we may secure employment; we may give advice; we may direct him to the proper evening school and urge attendance; and in many other ways. The good that has been done in this direction cannot be measured.

Speaking on the scope of the Brigade, I intend to answer the question: "How does the Brigade operate to reach its objects?" There is an essential difference between Catholic and any other training. It rests

upon a different foundation, as we shall learn later. But does this mean that we must oppose or antagonize non-sectarian organizations otherwise harmless? No, they may prosper and still we may enlist their boys in our ranks. It is quite simple. The Brigade is not an organization with a program worked out in all its details, or with only one activity such as bands, cadet corps, etc. No, it is more in the nature of a union, each branch operating in such a way as to benefit the boys enrolled. Some of these units adopt our general program, but this leaves sufficient room for practical adaptation and individuality. Hence the whole Brigade cannot be fairly judged by one individual unit, because hardly two are operating exactly alike. You may ask: "Would it not be better if all would adhere strictly to one program?" I should say No, because there is a great variety in the type of boys, the size of branches, the surroundings, accommodations, finances, equipment, instructors, etc., and because it would do more harm than good. On the other hand, unity is necessary. This unity is secured by having one name, one principal object, and one fundamental method of training. Variety remains although all form one organization entitled to all benefits and assistance it can impart. Theoretically we distinguish between regular Brigade units and affiliated units. Regular branches are those who wear the same uniform, use the same literature, have the same regulations and conduct their meetings according to our three-period plan. Their special additional activities are considered as an extension of the Brigade program. Affiliated units are those who associate with us without giving up their name, uniform, constitution, etc. They usually use their original name as a sub-title. In practise there is little difference between both. Now, do I mean to say that membership may be retained in both organizations? Yes. In this way we can get all the boys under Brigade influ-

ence and can unite all the different teams, clubs, etc., in a parish or diocese under one central direction without interfering with their individual activities.

Another benefit of the wide scope of the Brigade is that it may provide the recreational factor for any religious society for boys. The Brigade itself is a social and educational organization and as such is open to boys of all denominations. All its religious activities are taken up in special meetings for Catholic members. Some complain that purely religious organizations for boys do not draw well at present. They should organize a Brigade and make membership in the religious society an obligation, or, better still, make the Brigade a recruiting ground for the religious society. What are the benefits of association? They are many. I shall only mention the indulgences, national experience, professional advice, interchange of ideas, encouragement, counsel, supervision, possibility of doing big things such as field days, reviews, competitions and other benefits which accrue from combining with a large national organization such as the Brigade.

What you have learned will solve most of the objections you may have heard against the Brigade. They are mostly raised by men who do not know much about our work. I shall mention and answer some of these objections. The Brigade is exclusive, it separates Catholic from other boys. Answer: The Brigade separates them as Catholics from non-Catholics; so do our schools; so, in fact, does our religion, which we consider our greatest possession on earth. But it does not separate them as citizens. The Brigade always has and always will co-operate with other boys' organizations, civic, patriotic, local, State, National, etc., but always in such a way as not to lose its individuality.

The Brigade is *an opposition movement*. This opposition is answered by the affiliation system. More

will be said in the lecture on Brigade Ideals, Principles and Methods. The objection that the Brigade is too military will best be answered by explaining our evaluation of military drill and exercises.

The late War brought about confusion in every direction. Even the Brigade was drawn into the universal mix-up. Everything the least military in name or form became a horror to many, because it reminded them of the sufferings and anguish brought about by war and bloodshed. Without much thought they say: "We want no more war, and therefore all military training should be abolished." It sounds well to a peace-loving and anti-militaristic nation. But we must not overlook the fact that there are objects of military training which are not war, not even a remote preparation for war. There is obviously a difference between drilling *boys* in military form and training *soldiers*. The object of the first is to promote health, happiness, order and discipline; the final object of the latter is entirely different. The Brigade is very much opposed to military training as a preparation or promotion of large and standing armies, but it is not afraid to utilize a simple military training to promote the soldiership of Christ. On the one hand, it disapproves of militarism in its odious implication and disagrees with those who stress too far the value of military drill for the promotion of health and character; on the other hand, it believes those to be wrong who deny all benefits of military order and exercise, and maintain that in all cases it may be substituted for something else of equal value in handling large numbers of every kind of youngsters.

The truth lies obviously between these extremes. We maintain that military exercises may be utilized in work with boys without creating a military spirit and a love for fighting and domineering. This conclusion was reached after several years of study and

trial, and the visible results obtained prove that our step in adopting a semi-military form of organization was quite correct. In the beginning we had to overcome the disadvantage of a name which had been associated for decades with prominent military organizations; but as the public became better informed about the reorganized Brigade, which, although outwardly resembling the old brigades, is entirely different in its spirit and activities, it gradually lost its fear and withdrew its objections. Our position will become perfectly clear by answering a few questions; and as a result we hope that many who may at present dislike or even oppose the Brigade, will become its admirers and friends.

How much military matter has the Brigade adopted in its program? As little as possible. Only those drill exercises are supposed to be taught which we deem necessary to move boys orderly from place to place, to maintain order during meetings and to create a manly appearance in public. For this purpose the School of the Soldier, of the Squad and Company are in most cases sufficient. The Manual of Arms being optional, is not used in ninety-five per cent of our branches. About the use of play rifles the most foolish assertions have been made by otherwise sane people. Some went as far as to say that the practise with rifles leads to murder, hence boys should not use them for any purpose whatever. Now it may be true that training in handling and firing real arms may facilitate murder by shooting, but to say that the use of play rifles by boys for drill and calisthenic exercises produces the same deplorable results is going decidedly too far. Many murders are committed with knives, and still we do not know of any one who proposed to do away with them at the table.

How much time is spent in military exercises? Military drill forms a part of the second period of Brigade meetings, lasting from thirty to forty minutes. But

in this period also fall other items like inspection, roll-call, signaling and calisthenics, reducing the actual time for drill to fifteen or twenty minutes. We consider this sufficient to promote posture and the other objects desired.

Why these military features at all? The nature and object of the Brigade left us no other choice. It is easy to do away with something, but not so easy to put something else of practical value in its place. Our position is somewhat unique. We endeavor to reach as large a number of boys as we possibly can. It is the only method to reach just those boys who are mostly in need of an organization to assist them. Hence we must handle large numbers of boys. They are a reality and must be provided for. It would never do to bestow particular care upon a few select boys and call them "the cream of the nation" and leave the rest untouched. We realize that small groups are the ideal units to deal with, and so we try to utilize the "gang spirit" by dividing companies into sections and squads. It may not be the most ideal way, but, considering our position, it is very practical and brings good results.

Simple military drill greatly facilitates the execution of our program. In playing games it may be used to get boys in the proper floor formation and back to order. This of course might be done in other ways, but not so quickly or so orderly. Most athletic exercises may be performed from single or double file formation. The command "Attention" or "Fall in," rectifies disorders and makes the unit ready for new activities. Of no less importance is military drill in public parades, on outings, hikes, etc., because it keeps large numbers of boys together and creates a smart and pleasing appearance. Furthermore, the arrangement of large gatherings like reviews, field days, demonstrations and meets is greatly simplified by military order. Those who have ever conducted such affairs

on a large scale, know what this means. Hence military drill is promoted only as far as it is needed to secure order and regularity. After our position was explained to a man of national repute who had been engaged in active work with boys for half a century, he said: "I do not know how you could, under prevailing conditions, improve your program. I never heard of any organizations for large numbers of boys having such a varied, practical and workable program as the Brigade has."

Why not substitute something else for the military features? Because we could not find anything else of equal value in solving the problem of numbers. In small units figure marching may serve the purpose but it is far more difficult to learn, and there are very few who really know how to teach it. Simple military exercises are far easier to learn. The fact that the army uses the same or similar methods makes little difference. It is the military spirit which makes an army an army, and it is the Brigade spirit which makes it attractive and useful for boys. The absence of military order would create such a demand for leaders as could never be satisfied.

After every war the subject of military training became a topic for discussion, but it did not take long until it was forgotten; yet, every time, educators returned to these exercises which for centuries had played a part in the training of a large number of boys. Those who tried other means were soon convinced of the shortcomings of their system by the lack of the absolutely necessary order and discipline.

The large scope of the Brigade as presented to you should not cause bewilderment. You should not say "How can I manage all this?" because you are not expected to do everything. Keep the scope in mind and act when an opportunity presents itself. As a rule, it is not the many things that we do that count, but the individual things done well. Alcuin, although

dead for centuries, is still mentioned in history because he did one thing well; he educated one boy who later became Charles the Great. Nor is it the show you make that counts. You will not get all the credit due to you. No one gets it here on earth, not even God Himself. But it is sufficient reward for us to know that we have somewhat contributed to the welfare of the boy, the welfare of the community and the country and the salvation of souls. This reward is not only sure to come but also permanent.

FR. KILIAN, O.M.CAP.

LECTURE IX

THE BRIGADE: ITS IDEALS, PRINCIPLES
AND METHODS

Father Kilian, O.M.Cap.

THE BRIGADE: ITS IDEALS, PRINCIPLES AND METHODS

AN IDEAL is something which we have in mind and desire to realize, but is still imaginary. The *ideal* of the Brigade is to *evolve* the *practical Catholic and loyal citizen* by means of Catholic training and association.

Catholic training is essentially different from any other. Non-Catholics proceed from the supposition that if a man is publicly, and especially socially, all right, his private affairs make little difference and his religion is a private matter as long as he leads a decent life. Hence they aim at improving a boy morally and socially by natural means and by inculcating natural virtues. It is the best they can do. Catholic educators start from an entirely different basis. Faith tells us that man was corrupted by original sin and that consequently every man is inclined to evil from his early years, that it is man's foremost business to save his soul with the help of grace, and that exterior polish does not always indicate interior or spiritual beauty. With Catholics grace is of the utmost importance; and the means of grace, prayer and the sacraments, are more potent factors than all natural virtues combined. A polished diamond is valuable, so is an uncut diamond; but a polished piece of glass, even if set in gold is in itself practically worthless. Hence the ideal thing for Catholic boys is a Catholic organization which will utilize both natural and supernatural means in building up the practical Catholic and loyal citizen. This, however, does not mean that

we should be exclusive and keep aloof from non-sectarian organizations. No. They may be just as sincere as we are, although they may look at things in a different light. We should co-operate with others, learn from others, assist others as much as our individuality and principles permit. It will work without friction.

In all his doings *a boy is inclined to imitate* good or bad. If lofty examples are presented, the imitation will be accordingly. A boy looks up to his leader for inspiration. In church and school the boy Jesus and the youthful saints are placed before our boys as perfect models. During our meetings, ancient knighthood with its virtues is kept in mind. It furnishes us most attractive examples of courage, loyalty, charity, thrift, truthfulness, patriotism, justice and devotion to a good cause. Nearly all the gifts of the Holy Ghost may be illustrated by examples taken from knighthood. All our activities offer splendid opportunities to inculcate without much effort one or other of these characteristic virtues. It is true, in the beginning the results may be merely natural, but the facts that the Brigade is Catholic, that it meets in the shadow of the church, that it is directed by a priest or a Religious, that it has a religious pledge and forms the social part of a religious society with regular monthly communion, will soon and almost imperceptibly elevate things into the supernatural sphere; and the old saying "A sound mind in a sound body" may be rendered "A sound soul in a sound body." That is our aim and ideal.

The *principles* according to which the Brigade is operated are sound and apply to almost any organization for Catholic boys. The Church has taken a hand in social work, and in Canon Law we find special directions regarding the establishment and operation of lay organizations. These laws bring out one point very forcibly: All Catholic lay organizations must

be subject to the hierarchy. Hence our first principle is *to accept orders from the Ordinary and to execute them*. The representative of the bishop is the pastor. He, or the priest whom he appoints as director, has full charge of the spiritual activities and also directing power with regard to other matters. Hence all orders or suggestions issued by headquarters are subject to the approval of the local director. This is the best safeguard for our leaders and instructors.

Our second principle in organizing is: *Nothing that has been built up should be torn down*. It may be improved, if necessary. The Brigade is not opposed to any other approved movement for boys. We do not need to antagonize others in order to be successful ourselves. We stand on our own merits, and our success is our best recommendation. Hence we do not limit our membership to boys not belonging to other organizations, but take in all boys regardless of their affiliation so that they can continue to enjoy the benefits which other approved organizations may be able to offer. This promotes unity, harmony and peace, and this is a principal source of our success.

Our third principle is: *Let Catholics provide for Catholic boys*. Others cannot do it as we can, not because they do not wish to please us, but because, as you have heard, they differ radically in principles and methods. Trials have been made, but they have never proved completely satisfactory. It is natural. Everyone who is convinced of the correctness of his ideals, methods and religion tries to gain over others; even if not done intentionally, it is, nevertheless, done and it has had harmful results. For this reason we have established the Brigade and Catholic troops. Our Church, which has for ages worked for the improvement of mankind in every way, has power enough within herself to face all problems of a moral and religious nature, and does not need to confess inability at the present time. It may take years to make her

influence in boys' work strongly felt, but the time will come and with your co-operation it will come sooner.

The last principle I intend to mention is: *Give to the boy what may be profitable* to him in time and eternity. Anything less is not enough. Hence in all our activities we try to prevent waste (in life, health and property) and to promote production (by promoting higher education and by starting him right in life). The religious part we leave in the hands of the chaplain and the principles which the instructors apply to the body, the chaplain will apply to the soul as circumstances demand. He will try to prevent waste in grace, supernatural strength and merits. He will promote spiritual productiveness by religious instruction and by keeping the boy on the right path or by bringing him back to God. Hence we eliminate from our program many activities which are otherwise good, because they do not contribute to our aims or do not conform to our principles.

Special *methods* in connection with the different activities in our program will not form our topic at present. Now we consider the fundamental methods employed in our work in general. Every large business, every factory, every institution and every organization of note has its particular method, its way of doing things successfully. It is principally the method employed that distinguishes one work from another. Some methods are better than others. Some may be excellent in one place but not in another. However, the methods explained here, apply to every branch without exception. You may consider them very simple; nevertheless, many years of study and experiment were necessary before we adopted them.

Our first method we may call the *Combination Method*. In the Brigade system the direction of the Branch and the execution of the program is not in the same hands. The direction of the work is in the

hands of the Reverend Director and the Branch Board of which the leader or instructor is a member. The execution of the work as directed is in the hands of the leader and his assistants. Hence, although the Reverend Director supervises the work and supports the leader by his presence and authority, he does not interfere with the work, unless the welfare of the boys (spiritual or otherwise) demands it. This, of course, does not exclude him from doing a part of the work as far as it is spiritual or educational.

The immense benefit to be derived from this method is readily seen. The director, on account of his superior training and his experience in the ministry, has a far greater insight into the psychical life of a boy than anyone else can have. His connection with the school, the family, etc., has trained his eye even for physical observation. His application of moral principles is that of an expert. There can be no doubt that his co-operation is not only valuable but most essential. Very frequently I have heard officers complain of their troubles and the lack of interest shown by the directors. For this reason I composed the "Chaplains' Guide." There need be no fear that the instructor would lose the credit due him on account of the director taking part in the work. Without the co-operation of the clergy no one will be lastingly successful in this work, nor will the love and attachment of the boys be divided thereby. The love which a boy may develop for the priest is different from his attachment to the leader. He loves the priest out of respect and spiritual association, and he loves the instructor for the good time and treatment he gives him and the pleasure of imitation. In the latter case it is awe and hero worship; and in the other it is reverence and filial devotion. If both the director and the instructor do their best, both will become friends and will derive pleasure from their work. If misunderstandings should arise, it is oftentimes a sign

that both are interested in the work and both may have the option of recourse to headquarters. No matter who leaves, be it director or instructor, there always remains one to continue the work.

Our second method is what we call the *Indirect Method*. By this we keep the Brigade meetings free from all religious exercises. This we do on principle and for excellent reasons. There are enough religious organizations to take care of the boys enrolled, but there are very few that attract boys to fulfill their religious duties by inducing them to join in their recreation first. The Brigade is one of these. After we have a hold on a boy we may influence him for good. This method enables us to reach boys who are really in need of us and who have lost nearly every connection with the Church of their Baptism. This type of boy is more in need of aid than any other. It is far easier to get a boy into a playhall than to get him into a Sunday school or confession. If the Brigade is tactfully used in this connection, the spiritual things will come quite naturally. Hence, to call the Brigade a religious organization would be wrong, and to call it a mere recreational movement would express but half the truth. It is a means to an end and not the end itself. To call the Brigade sectarian is also wrong. Although fostered by members of the largest Christian community, it has nothing in its program that could be objectionable to anyone. Sectarianism, which we condemn, is entirely different. Sectarianism is utilizing for selfish purposes what is intended for all. The Brigade was founded and is maintained for Catholic boys and must promote their religious interests. This it does, but only indirectly.

Our third *method* is to co-operate with other agencies, public or private. We take part in public affairs as citizens of one and the same country, having the same rights, duties and privileges, but never in such a way as to lose our identity. In this matter we

uphold the principle: Honor to whom honor is due. Hence no one can justly accuse us of dividing citizens. No; we are apostles of civic harmony. If trouble should arise, it will come from other quarters. How we co-operate among ourselves will be the topic for another talk, and we need not dwell upon this feature of our work at present.

Now the question may arise: Is it allowed to enroll non-Catholic boys? Yes; they may profit from our social work. They are, of course, not urged nor asked to take part in religious exercises conducted outside of regular Brigade meetings, nor are they expected to recite the first part of our indulgenced pledge. Another question is: Is it *advisable* to accept them? I must say that this is a question to be decided by the director: so many circumstances have to be considered. In case they are accepted they are treated like the rest, religious things excepted. Finally you may ask: Should we go after non-Catholic boys? I would answer: No. We have enough to do with our own. Some might accuse us of proselytism. This is not our object.

Now we come to the definite or practical application of what I have said. How should you promote religion indirectly. *First* by inducing boys to join the religious organization for boys existing or to be established in the parish. The two organizations do not interfere with but supplement each other. In this case the one forms the religious, and the Brigade the social, feature of the parish organization for boys. *Secondly* by urging the boys to attend faithfully the monthly corporate Communion. Never change from Monthly to Quarterly Communion. Some have expressed the fear that if boys go to Communion because the Brigade goes, it might influence the right intention necessary for the proper reception of the Sacrament. The monthly corporate Communion is not the reason why the boys go, but the occasion which

reminds them of their duty. Boys do not listen to announcements, as a rule; exceptions are few. Parochial school pupils are reminded by their teachers, but public school boys must be reached otherwise. *Thirdly* by promoting religious knowledge. You have no idea how ignorant public school boys are in matters of religion, and the little they learn before First Communion or Confirmation is very soon forgotten. During missions which I have preached I was at times at a loss to determine what penance to give to hundreds of boys and young men who knew no prayers at all and could not even bless themselves. Without this minimum of religious knowledge it is impossible to save one's soul. There is no reason why the attendance at catechism classes should not be demanded of a Brigadier if he is in need of it.

It is the duty of every Christian to be well-instructed in his religion, and hence if we insist upon attendance at religious instructions, we request nothing that is not already commanded by divine law. Although we should act prudently with recalcitrant boys and try again and again, we should never dispense boys from this obligation because we cannot, even should we lose them altogether. *Lastly*, by influencing the family, where necessary and possible. It is a well-known fact that the root of good or evil lies in the home. If the home could be made perfect, the training of boys could be left entirely to the school. No "uplift" organization would be required.

How can the Brigade influence the home indirectly? In many ways. We have our Fathers' Nights and Mothers' Nights affording opportunity for talks with the elders, etc. We might encourage boys individually to induce their fathers to join the Holy Name Society and their mothers to enroll in the Sodality, or both to enter such organizations as, for instance, the Third Order of St. Francis, which has for seven centuries

been the most potent factor in the sanctification of the home.

We have facts; fallen-away parents have been brought back to the faith by their sons who have asked them to come to church and see the "big crowd of fellows in uniform" going to monthly Holy Communion.

Furthermore, instructors may ask the priest to look after this or that boy, to look after the parents, to visit the home, etc., or the instructor himself may pay a visit to the family; but, as a rule, he should first speak to the director and then follow instructions. Much can be done in this way. Of course, problems like housing and poverty will always remain. So will the unnatural situation now found in so many American homes, that the authority granted by God to the parents is exercised by the devil through the children. Respect for parental and all constituted authority is the need of the day.

Finally, we must bear in mind that the Brigade is primarily intended to reach public school pupils, they being most in need of religious influence. Hence we must go after them. Still, without a nucleus of parochial school boys the Brigade could hardly exist, and so we want them too and we have enough in our program to benefit both. If leadership in the Brigade is understood and carried out in this way, it is a real apostolate, and a leader is entitled to an apostle's reward.

FR. KILIAN, O.M.CAP.

LECTURE X

THE BRIGADE: ITS ACTIVITIES,
PROGRAMS AND EXTENSION WORK

Michael F. Lonergan

THE BRIGADE: ITS ACTIVITIES, PROGRAMS AND EXTENSION WORK

IN ANY boy's organization that is to fill up the leisure hours of the boy, make itself attractive to him and provide for his energies a happy and healthy outlet, it is impossible to have one rigid program and one system to be closely adhered to and followed everywhere. The principal reasons for this are: First, boys are not all of the same type or inclination; they are different one from another, have different hobbies, tendencies, tempers, tastes and problems. Secondly, different neighborhoods and environments and associations have to be considered. The facilities and equipments at hand or the lack of them has to be taken into consideration; and what may be of great interest and benefit in one place, may be quite commonplace and unnecessary in another. Certain features of Catholic Boys' Brigade Programs, however, can and should be observed in a general way, as they are applicable to all, and possible in practically all cases. These features include: Repeating the Brigade Pledge at meetings; giving marks for attendance, inspection, good conduct, efficiency, etc.; and dividing the meeting into Three Periods as follows:

First Period—For games, athletics, amusement, recreation, etc.

Second Period—For the evening parade, drill, roll call, inspection, etc.

Third Period—For Educational work, instruction in interestingly useful subjects, lectures, story telling, etc.

Such features as these can be introduced and maintained under practically all circumstances, with such varieties and modifications as may be demanded by facility, equipment, instructors, space, etc. The Three-Period Plan is the skeleton around which should be built the evening's program, the details of that program to be arranged according to material available. This can be done and the program made interesting under practically all circumstances where there is honest endeavor, sincerity and good-will on the part of the officers and promoters. If a few Brigade units have failed to succeed, it was most certainly because the Brigade plan itself was never tried. The commanders or promoters simply got the boys together, drilled them now and again, did the best they could but never bothered about studying the system of the organization or carrying it out. The boys began to lose interest and gradually the attendance dropped off. The Brigade was blamed for the failure but the Brigade never got a chance. In the brief period of the branch's prosperity it was not recognized, and now it was blamed for the downfall.

THE FIRST PERIOD

The first period of an evening's meeting should be given over to games, sports, athletics, entertainment and such like activity. Boys should be given their choice as far as possible in the matter of selecting their games, etc., on these occasions. Just what games, etc., you will introduce will depend upon your premises, your equipment, and the knowledge that the instructor has of these things. Instructors and commanders of branches should know a good deal about games. If they do not, then it is their duty to study; for in order to be successful in work with boys it is necessary to be able to lead in games and to know something of athletics. A competent officer must study many things. Personality, energy, dependa-

bility, enthusiasm, courtesy, kindness, patience, tact, and zeal go a long way towards making a successful officer, but there is quite nothing that can make up for a downright lack of knowledge, and bluff is the poorest of substitutes. It may succeed for a while, but as soon as it is recognized, the party is an object of scorn forthwith. Games, sports, athletics, recreation, etc., will attract the boys, which is one of the reasons for having them in the first period of the evening's work. Another reason is that after strenuous exercise and playing boys are heated, and if they were then to leave the hall for home there would be danger of catching cold. This would be the case if the games period was delayed until the end of the program. Use games, active or otherwise, that all boys can participate in. There is little use in providing recreation and entertainment for a few or even a majority. That would be defeating the aim of the Brigade. All the boys, regardless of their size or condition, should have something to look forward to in the games period. One of the principal ideas of the games period is that this period makes it alluring and interesting for the boys, insuring a full attendance at the start, and so interesting and absorbing that later, in the drill period and parade and in general, boys will submit to discipline for the sake of keeping in the branch for the fun they are getting out of it. If a boy once submits voluntarily to discipline the habit will grow on him and you will soon have a good and dependable member and later a good officer. With a boy who takes to discipline there is no trouble. Without discipline you can do little or nothing. You may give the boys the best of a good time, but if it has no effect on their characters and does not benefit them spiritually you are not doing much good for the Brigade. If the boys are pleased with their Brigade (as they always are in a well-regulated branch) then see that they repay you by being or-

derly, disciplined and dependable. Make the First Period interesting, lively, comical and somewhat longer than the other periods and the rest will take care of itself.

THE SECOND PERIOD

Drill is necessary in handling boys' organizations successfully. There is no other medium by which laymen can bring about order, system, decorum and discipline in volunteer organizations composed of boys and especially large organizations. Drill makes for discipline and develops the grace and vigor of the body. Uniformed units of boys undrilled look unorganized and foolish and the boys themselves are quick to recognize this. Drill can be made pleasant and attractive for boys, for all boys like to play "soldier"; but drill can also be made very unpleasant and unattractive. In fact, we can think of nothing more tiresome or abhorrent to the average boy than long, intensive, tedious drills, and herein lies the drill danger. Commanders and officers anxious to see their units well drilled and able to make a smart appearance on parade and better than those of the neighboring parishes will, at times, drill their boys to the point of exhaustion, and oftentimes too such commanders have a mania for drill. It is their hobby and they never let up on it, and it is for them an indoor or outdoor sport, as the case may be. They look upon drill as the main thing in their branches and see in the perfection of it an unmistakable indication of their success. Woe betide the boy, or the company, or the squad that is not drilling par excellence. Drills cover a multitude with such men. This may not be the quickest, but it is certainly one of the surest methods of breaking up a branch of the Brigade, this intensive drill business. Have you ever heard these dyed-in-the-wool drill masters praise the efforts of their boys at drill? You probably never have. But

they usually engage in criticizing and abusing the boys at the top of their voice. Some will even use coarse and insulting language. What boy will want to use his leisure moments in this fashion? To the average boy these long drills mean hard labor and, worse still, hard labor that he does not understand, for the drill master of the kind that we refer to now, issues plenty of commands but illustrates or instructs but little. If a boy is wrong he is not, as a rule, corrected, but criticized and scolded.

We have made the statement that long drills kill boys' organizations sooner or later, and yet we see here and there large cadet corps in parishes where they have been in existence for years and where there is naught but drill on the program. This is true, but in practically all such instances it is the personality of the priest concerned and his unfailing interest, and not the program, that is keeping the unit intact. If the priest should leave, the chances are that the corps would not last long. If you would have your drills pleasant and successful, we should advise as follows: Make the drill short, not more than 30 minutes. It makes no difference whether or not the boys may be excellently or fairly or poorly drilled. It is more important to keep a large number of poorly drilled boys than to hold on to a few who will submit to the rigors of long drills. Have your drills snappy, pay attention to detail, praise the boys and the efforts they are making and tell them they are doing fine and that you could hardly believe they could do so well. When you see they are evidently enjoying the drill, ask them if they could stand some more. You will find that they will say "Yes." Then this is the time to stop, and by all means do stop then. During this period the inspection should be carried out and the individual boys should receive marks for attendance, inspection, and good conduct, and these should be recorded and merits should be entered in the official Service Record

for the purpose of awarding merit stripes. They should be taken into consideration when making promotions or awards. Give a boy credit for everything good that he does and point out and record likewise his discrepancies. Do not overlook the regular inspections, and keep the records up to date. To make inspections now and again, betrays a loose and uncertain system; and this will be quickly taken advantage of by the boys. To be changing your mind or letting things slip looks to the boys like weakness on your part. At certain intervals merit stripes should be awarded for attendance, inspection, good conduct, efficiency, distinguished service, etc. During this period use the whistle signals, but do not be continually blowing the whistle. During this period also roll should be called and recorded and announcements made regarding parades, outings and happenings of whatever kind.

THE THIRD PERIOD

The Third Period is the Educational Period, and during this time instruction should be given to the boys on various interestingly useful subjects and such as are suggested in Brigade literature. This period could be utilized too in story telling, stories of travel, etc. Ask the boys to select the subjects they should like to be instructed in. If a boy becomes efficient in the particular subject he selects, give him the efficiency stripe. In this period the commander will be faced with the problem of providing the instructors, lecturers, story tellers, etc., and there is no doubt in some places it would be difficult to get a full force of such instructors; nevertheless, in most places it could be arranged for to a fair extent. "Where there's a will there's a way," and there are men in practically all parishes and neighborhoods who could make themselves useful in a boy's organization. Most men have experiences and knowledge of subjects that

would be of great interest to boys. This Third Period can be made very attractive and a veritable club in itself. For this period, for instance, the following could be taken up. First aid, songs, music, illustrated lectures, talks on practical topics outlined by Brigade Headquarters; arrangements could be made for teams, plays, outings, etc. In the event that it would be desired to distribute a program over two or three nights, the following are suggested:

Two Nights:

1st Night: Games and athletics.

2d Night: Drill, music, educational.

or

1st Night: Indoor work.

2d Night: Outdoor work.

or

Three Nights:

1st Night: Games, athletics.

2d Night: Military and calisthenics.

3d Night: Educational activities.

For more than Three Nights:

1. Regular Brigade meeting in three parts.

2. 1st part: Forming weekly program, secretarial and recording work.

2d part: Committee meetings and discussions.

3d part: Recitation, lecture, story telling.

3. 1st part: Team practise, signaling.

2d part: Schedule of games.

3d part: First-aid instruction.

4. 1st part: Music or singing practise.

2d part: Stage practise.

3d part: Moving pictures, slides, etc.

Special Meetings:

1. *Weekly.* Catechism class as arranged by the Reverend Director.

2. *Monthly.* Officers' Council and business meeting. Holy Communion and religious meeting.
3. *Quarterly.* Distribution of awards, merits, promotions, etc., rally.
4. *Semi-annually.* Entertainment. Exhibition.
5. *Annually.* Drive for members. Camp.

This does not include activities conducted by local headquarters, such as: Field Days, Vesper Services, Reviews, Demonstrations, Competitions and special parochial or local civic activities and celebrations.

EXTENSION PROGRAM

For those who desire an Extension Program to cover evenings other than those on which regular meetings are held, the following is recommended. In general where a branch is operated correctly and vigorously there is no great need for extension work, although some is, of course, commendable in all cases to some extent or another. Before deciding upon an Extension Program several things should be considered. Whether or not it is necessary will depend largely upon the neighborhood, the type of boys, the schools they attend and the environment in general. In the case of boys whose home training is of the best, who have comfortable homes and who attend Catholic schools it is not necessary, as a rule, to have anything more than the weekly gathering, a hike or outing every two weeks, and monthly Communion. But where the boys come from thickly populated neighborhoods where overcrowded homes and undesirable home conditions abound, an extension program to fill in as much as possible of their spare time would be desirable and in some cases quite necessary in order to have any controlling influence over them. Such boys spend but little of their time at home. The Extension Program could fill up the time, ending in

an enjoyable outing to the woods after Mass on Sunday.

The Extension Program should be varied and not made monotonous or too long. It is better to have no Extension work at all than to have it irregular, incomplete and uncertain. The parochial school boy is under the proper religious influence, but the public school boy is often not so. He may be brought and kept under these influences in the Brigade through the medium of its regular and extension program. In connection with the Extension Program you may have baseball, basketball, football teams, radio classes and a variety of interesting teams, squads and groups. On the regular meeting night the boys could be asked what particular team, squad or class they should like to join for the Extension Program. The different teams could then be arranged and each could meet on a different night.

Boys are greatly given to making collections of various sorts and this should be encouraged with a view to having exhibits of these collections in the branch headquarters or some such place now and again. It is extraordinary what can be done in this way and what a power for good there is in many little hobbies when used to occupy the leisure moments of a boy. It is his leisure moments which oftentimes make or break him. Successful men look back to the times in life's bright morning as the commencement of their success when their spare time was put to good use. Likewise, the failures started early in life, and they were failures because in their tender years they were left to themselves and they succumbed to destructive influences. In the matter of collections for exhibits, these could consist of collections of coins, leaves, stamps, stones, and an endless variety of articles and commodities; and not only is this an absorbing hobby, but it has great educational value besides. There is hardly a boy who is not given to

some hobby or other; in fact, there is hardly a man who does not regard something in the nature of a hobby, and a hobby means something which always interests us and which receives our willing attention. Find out the boy's hobby, work on it, keep it before you; and even if you are not interested in it in a personal way, manifest an interest for the sake of the boy's satisfaction, for it will please him greatly to have his pet activity admired and commended. Filling up a boy's spare time in this way, will do much to put a stop to the wholesale gambling by boys of all ages in the cities especially.

It is unnecessary to call attention to the evil effects of gambling even on the smallest scale. It is an evil that grows on boys to such an extent that finally the confirmed gambler will stop at nothing. In gambling, the boy's whole attention and endeavor and hope is centered in getting something for nothing, something which belongs to another. Discourage games of chance of all kinds and substitute games of skill. As we have observed, making collections has also great educational value. It tends to make boys observant, thrifty, systematic, patient, persevering and studious. Some communities have clubs for boys, but this would appear to be insufficient and in cases not too desirable, for, minus the semi-military system, proper supervision and order is difficult, and, furthermore, boys should not be encouraged to consider any particular organization or place as being designed to take the place of the home.

The task of the leader is to lead the boys to the priest. It is sometimes a difficult and disappointing task, but it is also a great privilege. Catholic man, remember that. It cannot be done unless the leader studies the situation in general, prepares himself for the work and adopts the right methods, which are as accessible as the wrong ones. The right methods are called thus because they have been found to be suc-

cessful, and the selection of the various items of the Brigade program and the arrangement and division of them is not a matter of random or speculation but has a psychological and hygienic basis. Once the boys are in the Brigade and enjoying an attractive, lively, ever changing program, they are susceptible to any good influence and available for any good work. The controlling influence for good which will always dominate them in later life, will soon take possession of them if they are once enrolled in a genuine "full steam ahead" branch of the Catholic Boys' Brigade.

MICHAEL LONERGAN.

LECTURE XI
THE BRIGADE: PASTORAL ASPECTS

Rev. Charles Bruehl, Ph.D.

THE BRIGADE: PASTORAL ASPECTS

THERE is little need to prove the existence of a boy problem in our parishes. It is of such an insistent and imperative nature that it actually forces itself upon our attention and that it cannot be ignored. The prudent and zealous pastor of course is anxious to meet the problem that confronts him and to solve it in a way that is beneficial to the Church and to the boy himself, whose interests are very near to his heart. It goes without saying that the pastor is much concerned about the growing boys of his parish, for he knows that they will develop into the future men and that consequently everything depends upon the direction which their development takes. Whether, however, they will turn out to be valuable assets or onerous liabilities in the course of time, will largely be determined by the influences to which they are subjected in the critical period of transition from boyhood to young manhood. Now it is the avowed aim of the Catholic Boys' Brigade to pilot the boy through a period when he is surrounded by numerous and insidious dangers, to which he would inevitably succumb without helpful guidance and wise protection. Naturally, the pastor will welcome assistance and co-operation from an agency that is willing to adjust its methods of operation to the peculiar conditions of his parish and that in all things will subordinate its activities to his authority. Co-operation of this type that will work without any friction and that will fit itself into the larger scope of the common parochial interests, no doubt will prove eminently serviceable.

There are two classes of boys that constitute a problem; the first category is composed of those who for some reason or other do not attend the parochial school and, as a consequence, lack Catholic influences in the formation of their character. It is desirable and necessary that some means be found by which these boys be brought into closer contact with the Church and submitted to its beneficent moral influences. At this point the Brigade offers its services. It will gather these boys in their leisure time, which is of supreme importance for the upbuilding of character, keep them away from evil influences and place them in an entirely Catholic environment. It will supply those things which the public school, on account of its self-imposed limitations, fails to impart: religious and moral training. At the same time it will by outdoor exercise and other well-thought-out arrangements promote the physical welfare of the boys, afford them wholesome recreation, give them opportunities for the acquisition of manly virtues and inspire them with loyalty to Church and country. The Brigade will forge the link by which these boys, otherwise out of touch with the Church in their daily life, will be brought into intimate relations with her. The good that can be accomplished in this manner is quite evident.

Especially in the larger cities there always are some children that frequent the public schools. These children belong to us and the responsibility for their spiritual welfare remains with us. We cannot allow them to become alienated from the Church and to drift away from Catholic influences. Estrangement from the Church in these impressionable years would be fatal and presage loss of faith in later life. Our first duty is to hold our own and not to permit any of the lambs of the flock to be lost. The Brigade in taking up this work has devoted itself to an urgent and noble task and deserves every possible encourage-

ment. There are few parishes that can dispense with its services and that will be able to reach out to all its children without the instrumentality of some such organization.

But the Brigade does not only cater to those boys that frequent non-Catholic schools; it can do much for the boys who attend our own schools; for they also have considerable leisure time which they are unable to use profitably. Though the school takes much of their time and has them under wholesome discipline for a large part of the day, there still remains some spare time which they can dispose according to their own choice. It is a notorious fact that the modern home exercises practically no control over the leisure time of the child. On the other hand, the school does not extend its influence beyond its own territory nor beyond the school hours. As a result of this condition of things, the boy is left to his own devices during practically all the time that he is not actually in the schoolroom or on the school grounds. That the boy during this time when no supervision is exercised may become the victim of lurking moral dangers is abundantly evident. Here, then, also is appropriate work for the Brigade. Its function in this case will be to organize the leisure that is left to boys after daily attendance at school. Moreover, it can prove helpful in introducing the boy to the larger tasks of life with which the school does not concern itself. It may afford valuable vocational guidance, detect the special qualifications of a boy and usher him into profitable walks of life. It can supplement the school by supplying in the education of the boy the masculine influence which usually is absent in our parochial schools and yet which is essential to a well-balanced, harmonious and rounded-out education. All agree that besides the school and the home, there is in present-day life room for a third educational and disciplining influence, less rigid and formal and more flexible and adaptable than

the former, that will reach the boy and direct him in his free-time activities when neither teacher nor parents know what he is doing and when he is most likely to get into mischief and contract baleful habits.

The non-competitive character of the Brigade appears from the fact that it is quite willing to confine its activities to those boys for whom no other provision is made. The truth is that the socially less-favored boys are the special objects of its care. Those who otherwise spend their leisure time on the streets or in vicious surroundings, who live in neighborhoods where recreational opportunities for children are rare, whose poverty bars them from participating in the recreations of those on whom fortune smiles, who hover about the fringe of social respectability and who are in danger of slipping beyond the line, will receive the special attention of the Brigade. This particular field is not being cultivated by any similar organization and, hence, there will be no overlapping of jurisdiction nor any duplication of effort.

The second category of boys that constitute a pastoral problem comprises those who after having completed their parochial school education are either attending non-Catholic high schools or engaging in some remunerative activity. Somehow or other the present parochial organization is inadequate to meet their particular needs. There is something unsettled and indefinite about them and they fit into no existing mold. They are in a state of transition, and transient conditions are generally much less the object of special care than fixed and permanent states. Thus in the economy of the parish for them there is but scant provision. As long as the boy attends school he is under the steady control of the Church; again at a later period when he has grown into the young man and when he realizes his own responsibility he establishes close relations with the Church; but during the intermediary period, when he is no longer a child, still

not yet a young man, he remains aloof from the Church. Early adolescence is the age for which little is done in the way of proper guidance, protection and direction.

Now, this period of early adolescence is a very critical and decisive period. In it all that has been accomplished for the boy during his school years may be completely undone. If we find among juvenile criminals so many that have attended Catholic schools the reason seems to be the lack of after-care after the actual school education. The good is neutralized because there is no agency to follow up the work of the school. We lay a magnificent foundation and then unaccountably cease to build. The result is that the foundations laid will eventually crumble and there will be nothing to reward our efforts and our tremendous sacrifices. Plainly this is a bad policy. And it is evident that this unsatisfactory condition of things must be remedied. To save what has been achieved in the schools, our care of the boy must be extended beyond the period of actual school attendance. The Church must still be a living and controlling force in the life of the boy even after the doors of the parochial school have closed behind him.

A little thought will quickly convince us that the period of which we are speaking is, indeed, one fraught with great consequences. The boy when he turns his back on the school enters into the possession of a freedom that he has so far not enjoyed. Freedom, it is needless to say, has many temptations. The habits of discipline which the boy acquires during his scholastic training, are insufficient to make him pass unscathed through the ordeal that confronts him. That new freedom in numerous cases proves disastrous. Just at this time the boy requires some outward discipline that will have a steadying influence on him. But also at this time all the former props and stays are removed. The transition from dis-

cipline to absolute freedom is too abrupt. It cannot but work out fatally.

Again at this period the social contacts of the boy multiply. His social environment becomes larger and more complex. Some of these contacts to which he is exposed are of a dangerous nature. At all events most important adjustments have to be made. It is unbelievable that in all these cases the boy will of his own accord be able to make the proper adjustments. Wrong adjustments, however, will have a crippling influence upon the entire later life.

Adolescence is also the time for character formation and for the acquisition of habits. Momentous choices are to be made; preferential attitudes will be established; tastes will be formed; in fact, the entire orientation of life will be determined. The plasticity at this time is very great and much depends upon the stamp that is impressed on the boy's unformed character. During this period it will be determined whether the boy will develop social or anti-social tendencies. In some cases the foundation of a criminal career is laid in childhood, but more commonly it is in the period of adolescence that the fatal choice is made. So many forces are at work during the mysterious time of adolescence; everything depends upon the channels into which these powers are directed.

What a man is, depends upon his loyalties. The objects of a man's loyalties are determined during his adolescence. It is then that he forms the ideals to which he will cling. The instinct of loyalty is very strong in the boy. But it is a raw and blind thing. It is capable of hideous distortion and magnificent development. One expression of this instinctive loyalty is the gang spirit so evident in the growing boy. The gang spirit is the cropping out of the inherent social nature of man. Properly exploited it can be made a power for good. Wrongly directed it degenerates into criminal tendencies.

At this time also the boy is faced by the necessity of choosing a vocation. Will it be a vocation that gives him a real chance in life or will it be one of those blind-alley occupations that condemn him to a treadmill existence and that stamp failure on his life?

That is what adolescence means to the boy. Now what is happening at this decisive moment? It is a sad fact that just at this moment the growing boy is slipping away from the moorings which so far have steadied him, and is in imminent danger of losing every firm anchorage that would prevent him from drifting into dangerous currents. The Church at this turning point of his life has no strong hold on him. Parental authority is at its lowest ebb. The boy, therefore, readily becomes a prey to seduction and evil counsel.¹

If we take the problem of recreation we find that it will lead us to the same impasse. The boy at this age has a greater abundance of leisure than he previously enjoyed, but does not know what to do with or, at least, how to use it profitably and constructively. The playgrounds set aside by the community are chiefly intended for children and smaller boys. The quarters of the home are cramped and usually not very attractive. The parish house caters to a somewhat more advanced age. The uncouthness of the boy at this age makes him a somewhat undesirable companion for his elders. He is in an awkward position. His quest for recreation and enjoyment is likely to bring him into the worst possible environment.

Enlightened self-interest will urge us to do something in a recreational way for the growing boy. Whatever is spent for this purpose is well invested. What we save in this respect will have to be spent many times over to undo the evils which our ill-advised economy has caused. "Provisions for youth-

¹ Cf.: "A Valuable Pastoral Aid," in *The Homiletic and Pastoral Review*, July, 1922, p. 1071.

ful delinquency exist. We remember the young boy and girl when unfortunately they have fallen foul of the law. We should have thought of them before and forestalled this sad fatality. It is much better to prevent juvenile delinquency than to attempt to cure it. Preventive care might have saved many a young boy and girl that, for the absence thereof, came into contact with the courts. We may lay it down as a law that juvenile delinquency is due to the delinquency of society. When our boys and girls leave school they are not vicious, but on the contrary offer excellent material for good citizens. It is the contact with a polluting environment that vitiates them. This contact could have been prevented by proper care and supervision."²

We may argue that the home ought to look after the boy when he ceases to go to school. This is utterly futile. Whether we like to hear it or not, the home of today is unable to cope with the situation. Put the blame where you will, but the fact remains. Since the home has conspicuously failed in this matter, some other social agency will have to take over this necessary function. Parents of today are but too anxious to shift their responsibilities to other shoulders and to avoid unpleasant duties. However, we must not judge them too severely, because economic conditions frequently tie their hands. Be this as it may, the boy must not be allowed to suffer under this untoward condition of affairs. This boy is a precious asset. He must be kept from harm. He must be safely piloted into manhood. We need him. If we lose our boys we shall have no men. But if we do not take special care of them during the period of early adolescence we shall lose them, and then the outlay of money and effort embodied in our schools is wasted.

I think we have made our point that in some effec-

² Cf.: "Youth and Its Problems," in *Central Blatt and Social Justice*, October, 1923.

tive manner we must provide for the growing boy after his release from school. Of this I am sure every pastor is thoroughly convinced. Also is he anxious to meet the situation in the way that promises the best results. Will he not be glad to receive assistance that will enable him to solve the problem? Will he grapple single-handed with his boy problem, if valuable and intelligent assistance is available? Of course, it is foolish to think that in everything the parish must be self-sufficient. The parish is not a perfect society. It cannot dispense with complementary and supplementary assistance. The activity of the parish is of a general nature. It does not specialize. To deal with specialized problems is the function of special organizations. Then there are problems that outgrow the capacity of the individual parish. They must be solved by inter-parochial and sometimes by national co-operation. The boy problem is one of these. It is a large problem, a highly specialized problem, a technical problem. It lies beyond the reaches of the individual parish. It must be dealt with along large lines and in a big manner. Withal, it must be duly subordinated to the common end of the parish and not efface parochial lines.

It is in this spirit that the Brigade approaches the problem. It offers its specialized skill, its technical knowledge and its organized resources to the parish in order to solve with the latter the important boy problem, the right solution of which is of far-reaching importance for the Church.

With the technique of the Brigade we are not here concerned. This has been set forth in the preceding chapters. This technique, however, is the result of experience and theoretical study. It generously utilizes the best that modern psychology and pedagogics offer in this respect. This point we shall not labor.

But in a general way we say this in behalf of the Brigade. Its aim is to supply the things of which

the growing boy stands in need. It brings Catholic influences to bear on a period of life that is least of all touched by them. It links the boy who at this critical period is in a fair way of being alienated from the Church to the parish and sees that he continues his religious practises. It provides wholesome companionship and uplifting moral influences. It furnishes a steadying and restraining, though not oppressive, disciplinary element in a form that is acceptable and congenial to boy nature. It trains him in obedience and in respect for authority in a manner that does not offend his sense of liberty, particularly keen and alert at this time. It encourages chivalrous sentiments, tries to keep alive the spark of heroism in his heart and helps him to cultivate manly virtues. This is accomplished on the basis of recreational activities that appeal strongly to the boy at an age when his physical nature expands in a phenomenal manner. It is done through pleasant social contacts, through appropriate outdoor exercises, through a form of self-government and an enthusiastically embraced military drill. To these things the boy responds spontaneously, whereas he would chafe under more formal training and rebel against a more rigid authority. Mentally and morally, the boy is bound to grow under such influences. His mind will be kept free from pollution and his body from degeneration. He will reach the full stature of a man and not be physically, morally and spiritually stunted, which is the sad lot of so many who grow up in an unfavorable environment. Thus sheltered and trained he will not become a burden to the community and not fall into the hands of the law. Surely this is worth while, and if the Brigade can bring about such results it ought to be a welcome ally of the pastor.

But there is every reason to assume that the Brigade is making no extravagant promises and putting forth no impossible claims. It is admitted that he

who has the boy during his leisure time can shape his soul and mold his character. It is during the leisure time that a character is made or marred. Accordingly, the Brigade acts on the right principle when it tackles the important and difficult task of organizing the leisure time of the boy and helps him to use it in a way that it will both contribute to his intellectual and moral improvement and promote his physical development. By a judicious combination of recreation with educative influences, the Brigade succeeds in extending the period of training and continues this work without the external apparatus and the formal aspects that usually go with education and make it odious.

From the foregoing it appears that the Brigade will prove a real boon in every parish where it is established and carries on its beneficent activities. We do not claim too much when we say that the pastor will welcome the Brigade as a great and indispensable aid in his work with boys, for whom he has a tender and strong love in his priestly heart. It will relieve his anxiety, lighten his burdens and dispel the misgivings which may arise in his soul with regard to the future of his boys, whom he wishes to see develop into fine men healthy of body and pure of mind.

C. BRUEHL.





More fun here than on the street corners

LECTURE XII

THE BRIGADE IN THE PARISH,
COMMUNITY AND SCHOOL
(Outline)

Father Kilian, O.M.Cap.

THE BRIGADE IN THE PARISH, COMMUNITY AND SCHOOL

(Outline)

THE introduction of a social feature into parish life frequently meets with objections from all sides. This attitude cannot well be attributed to prudent conservatism or lack of the spirit of co-operation. It is more frequently caused by apathy and by the lack of well-formulated reasons for the "Why?" and "Wherefore?" of the Brigade or other social work. As soon as its co-relation and its power to co-operate with existing agencies has become apparent the prevailing attitude of indifference or even antagonism may soon turn into activity and enthusiasm. Hence, the present chapter has been added with a view to supplying the priest with a concise enumeration of the possibilities of our movement useful for arousing interest among the people; and for the organizer as a summary of suggestions that may greatly aid him in presenting the work favorably.

A thoughtful reading of the following matter will readily reveal many hints for the solution of problems confronting educators and social workers of today.

I. THE BRIGADE AND THE PARISH

A. *Religious Societies.*

1. The Brigade is an excellent means of increasing membership in the existing religious societies.
2. It is a good recruiting ground and preparation for the Young Men's Society.

3. It supplies the very things of which boys stand in need: spiritual aid, abundant recreation and well-ordered discipline.
4. It fosters the habit of regular monthly Communion.

B. *Pastoral Aid.*

1. Through the medium of their boys the Brigade oftentimes reaches indifferent parents and attracts them to the church.
2. The Brigade is a means of getting in touch with public school boys and secures their attendance at instruction and the sacraments.
3. See our "Chaplain's Guide."

C. *Social Activities.*

1. Uniformed members of the Brigade make a fine appearance. They can be employed at festivals and entertainments.
2. A uniformed Brigade unit in a public parade, celebration or meeting does credit to the parish and identifies and represents it effectively.
3. A Brigade is usually successful in aiding parish affairs. It makes quite a difference if boys work as members of the Brigade.
4. The boys can be used to advantage in such tasks as selling tickets, securing advertisements, etc., as well as distributing papers, parish circulars and notices. Their uniform identifies them.

II. THE BRIGADE AND THE COMMUNITY

1. Brigade units aid substantially in civic celebrations, etc.
2. They may help as far as possible, in community needs and emergencies.
3. They can creditably represent Catholic boyhood among boys of other creeds.

IN PARISH, COMMUNITY AND SCHOOL 149

4. The boys show patriotism by participating in patriotic events and celebrating national holidays in an appropriate manner.
5. The Brigade trains boys to be good and loyal citizens and helps to Americanize foreigners without interfering with their religion.
6. A well-uniformed and drilled Brigade shows at its best the product of our parochial schools.
7. The Brigade can co-operate in community betterment, health crusades, etc.
8. The Brigade through its physical training activity inculcates discipline, develops the grace and vigor of the body and contributes to the physical well-being of its members and graduates.
9. A well-organized, active Brigade unit becomes, in short, a neighborhood institution of great popularity.

III. THE BRIGADE AND THE SCHOOL

- A. For *Parochial Schools* the Brigade
 1. Supplies virile discipline to boys, so much desired by teachers and parents alike.
 2. Supplies subjects taught in other schools for which there is no time in the parochial school curriculum.
 3. Makes our schools more attractive by introducing a recreational feature.
 4. Is a fine means for advertising our schools in public parades, etc.
 5. Makes staunch defenders of their schools which we may need in the future.
- B. For *Public School Pupils* the Brigade provides
 1. Catholic association, training and spirit.
 2. A means to attract them to religious instruction.
 3. A means to keep them in touch with the church and parish affairs.

4. A help to supervise their reception of the Sacraments.
5. An opportunity to instruct them about our own school system.

C. For *Institutions, Homes, Asylums* the Brigade provides

1. A regular scientific physical training.
2. An introduction into Catholic social life.
3. Supervised recreational features.
4. Association after boys leave the institution.
5. Representation of the institution in public affairs.
6. Contact with other boys at Field Days, Reviews, Contests and the like.

All the above suggestions have been culled from reports received from branches. Every one could be illustrated by facts on record. They are, therefore, just as well a record of past achievements as an enumeration of things that may be accomplished in the future.

FR. KILIAN, O.M.CAP.

LECTURE XIII

THE BOY'S PLAY AS TRAINING
FOR LIFE

Rev. John M. Cooper, Ph.D., S.T.D.

THE BOY'S PLAY AS TRAINING FOR LIFE

MEN recreate. Boys play. Recreation recharges a grown man's tired and exhausted body cells and brain cells for the coming day's or week's work. Play does far more for the boy. Play trains and educates him as truly as does study or work. Through play he grows and develops physically, mentally and spiritually. Both play and recreation are something more than safety valves for releasing surplus energy. They serve a deeper human and divine purpose. Play builds up body and soul; recreation rebuilds them. This is perhaps one great reason why God's plan and the Church's law have so closely entwined recreation with religion by setting aside one day each week that we may be free both to pray and to play.

The boy grows and is trained *physically* through play. Heart and lungs, nerves and muscles are built up. Digestion is promoted—very often to an astonishing degree! Powers of physical endurance are developed. The foundations are laid for the robust health that will enable the boy to do his life work later for God and man.

The boy grows and is trained *mentally* through play. Play is active practise in muscular control and sensory adjustment. But it is more. Play and games, especially competitive and team games, are a living training in mental alertness and in concentration of attention. They are an education in keenness, judgment and resourcefulness—keenness in sizing up complex situations, judgment in making quick and accu-

rate decisions, resourcefulness in meeting unexpected emergencies that call for original thought, intelligent planning, and immediate action. The boy thinks in his games. He thinks hard and thinks fast. He has to. Most of us have probably learned more of the practical art of thinking and reasoning from games than we have learned out of books or out of treatises on logic.

The boy grows and is trained *morally* and *spiritually* through play. Idleness leads him into mischief, while absorbing play keeps him out of it. Moreover, the right kind of play develops the boy's character along desirable moral and spiritual lines, while the wrong kind of play develops his character along very undesirable lines.

"Whenever we had a heavy snowfall," a former judge of the juvenile court of Washington remarked to me recently, "the court docket of boy delinquents fell away almost to zero." The boys were too busy with sledding and other snow sports to get into trouble with the law. After the system of small play parks and playgrounds was installed in South Chicago and had been in operation for two years, juvenile delinquency decreased 29%, and in one probation district, 70%.

The same story is repeated from smaller towns and cities. In Binghamton, N. Y., there had been an increasing quota of juvenile crime and delinquency until about five years ago. Then supervised playgrounds, an athletic park, and a boy's club were started, with the following result as reported by Superintendent Koerbel: "Where this office five years ago had in one season 100 cases of (juvenile) thievery, burglary and misdemeanors from the industrial towns, this season it had just three cases. Five years ago I spent three afternoons a week in court in the factory center. Now I am in court there on an average of twice a month. Give the boys and girls clean

recreation, keep them out of doors and interested in something wholesome, and you'll have no trouble with delinquents." Passaic, N. J., closed its juvenile court five months after the Recreation Department began its work. Several years ago the city of Orange, N. J., was contributing more than its share of delinquents to the juvenile court. A well-managed playground was established and delinquency—or, to use the religious rather than the social term, sin,—began to decrease. Shortly after this, a second playground and gymnasium were opened in connection with St. John's Parochial School. In the two years following the inauguration of this second enterprise the juvenile court had to handle only one case from that school.

We get the same story from our experience with boys' clubs and kindred societies. The record of the Catholic Boys' Brigade is an instance. Out of an average number of 2,000 New York Brigade boys per year, only one boy in every two years got into the toils of the courts. The Springfield, Ill., Brigade record reduced juvenile delinquency to an even smaller fraction.

Plenty of other evidence from other cities and towns could be given. But, after all, such data and statistics merely tell us in more definite form what we all know; namely, that idleness and sin are old associates, that an idle mind and idle hands are the devil's workshop.

"Turn the boy loose. Leave him to his own devices. He will play." How often we hear this said. But will he? Under our modern city conditions, what with building congestion, with lack of open lots and play space, and with auto traffic, *where* will he play? In a large section of the city of Washington, the recent building boom has eliminated that last vacant lot whereon a good baseball game could be staged, and this example could be matched with thousands of like ones from all over the country. Moreover, will he

always know *what* to play? We of the older generation hardly realize how much of the old play traditions have been lost in the last three or four decades.

To get some idea of the large amount of idleness common among boys during leisure or play time, a simple experiment will suffice, an experiment the writer has often tried. When passing through any part of your city, carry a little tablet, and jot down a mark for each boy you see working, playing, or loafing. Of more than 25,000 children thus observed and tabulated in recent play surveys in a number of cities, it was found that about 45% were neither working nor playing, but just loafing, idling, and dawdling, the boys often enough idling in street-corner gangs.

The boy's play impulses call for an outlet. If these impulses be not released along wholesome lines, they will tend to find an outlet along unwholesome ones. They will lead to delinquency, grave or minor, which is just another name for sin, mortal or venial; and will lead to the formation of evil habits and wrong character traits.

Play and games, however, are not only a preventive. They not only substitute morally helpful for morally hurtful activities. They very directly and constructively upbuild moral character, if they be of the right kind; and tear down moral character if they be of the wrong kind. Through wholesome play the boy grows and is trained in character as well as in strength and health.

Play trains the boy in will-power, self-mastery, self-discipline, self-control—habits that are at the head of the list in any plan of Catholic moral education. He must hold his tongue and stifle the murderous impulses within him when the umpire makes what looks like a raw decision. He must retire to the bench without sulking if he is yanked out of the game. He must learn to lose games without losing his temper. Com-

petitive play or even the simpler imitative play of earlier years calls forth determination, courage, persistence, tenacity, stick-at-it-ness, the exhilaration of achievement and successful effort, the dominance of the will over the body. It expands the capacity for and habit of putting forth maximum effort and puts to rout flabbiness of will, half-heartedness, dawdling, indecision, infirmity of purpose, moral molly-coddle-ism.

Play trains the boy in obedience. All games have rules or laws which the players must obey. In making ground rules, the participants learn a good deal about the reasonableness and necessity of law, and "learn by doing." In team games of the more advanced type, the boy must learn to obey captain, coach and umpire. Games are saturated with the spirit of law, and are a living practise in obedience; obedience not only to objective law, but also to the personal authority that carries out the law.

Play trains the boy in justice and fairness. Most boys have a keen appreciation of fair play, and a fighting sense of indignation at unfair play. Living out high standards of sportsmanship in competitive games, is an intensive, living training in honesty, squareness, and respect for the other fellow's rights. Not that this training comes with all play. On the contrary, we know how easily the boy will drift into cheating and underhandedness in any game from dominoes to football, unless high standards of sportsmanship are expressly inculcated.

Play trains the boy in teamwork. And teamwork is, after all, only another name for charity, loyalty, self-sacrifice, generosity, co-operation, love of neighbor. The spirit of teamwork is that spirit which impels the boy to put the advantage of his team, of his group, of others, over his own selfish advantage. Selfishly to play to the gallery at the risk of his team's success is to lose caste. Some of the very terms

of the game—the “sacrifice” hit, for instance—are directly suggestive of the kinship of teamwork with charity and with self-sacrifice for the advantage of his team “neighbors.”

Play is clearly surcharged with great possibilities for moral education, and, it should be added, with equally great possibilities for moral de-education. Such possibilities are seen to be all the more far-reaching when we recall that play spreads itself out naturally over about four times as many of the boy’s hours per year as does school and study; that play is normally the keenest interest of boyhood; that the game, that play morality is bred into the boy not by pale ethical instruction but by the living process of action and practise. Most American city boys, moreover, play from the age of ten or twelve on, a good part of their leisure time, as members of gangs. And this brings us to a final consideration.

Some gangs are good. Some are bad. The best have certain dangers. The worst have certain good points. The average gang is a fairly even mixture of all kinds of ingredients, good, bad and indifferent. But, whether the good or the bad ingredients prevail, the gang is a powerful molding force for the moral character of the boys who make it up, more powerful perhaps during the typical gang age than either the average home or the average school. The gang life may be a training in loyalty, generosity, teamwork, courage, and obedience. It may also be a training in gang traits that run the gamut from pilfering fruit to outright burglarizing and highwaymanship; from fighting and bullying to murderous assault; from loose language to gravest immorality. Even in the best gang there is nearly always present a tendency to live out the double code which on the adult plane makes for interclass and international uncharity and injustice, the double code that decrees one standard of loyalty, generosity, and justice towards fellow

members of the gang, and another or no standard towards the outsider or non-member.

We have had to cover a big subject in a few paragraphs. Enough has, however, been said to emphasize the vitally important part which play has not only in the physical and mental education of the boy but also in his moral and spiritual education.

“What can we do about it?” The Catholic Boys’ Brigade is one good answer to the question.

JOHN M. COOPER.

LECTURE VI
BRIGADE MILITARY LEADERSHIP
Lt. Col. C. A. Bach

BRIGADE MILITARY LEADERSHIP

To the Officers of the C. B. B. U. S.:—

In 1917, it was my privilege to serve as an instructor at the Officers' Training Camp, Fort Sheridan, Illinois. I have never had a duty more inspiring than with this body of 5000 magnificent young men, all blazing with the white fire of patriotism and love of country and animated by that rarest of human motives—the joy of service.

In the hope that I might keep these splendid young men from committing the unfortunate mistakes that youth sometimes makes in its treatment of others, and in the belief that my experience might serve to guide them, I prepared this talk on Leadership; and condensed in it the results of over twenty years of sympathetic knowledge and study of and acquaintance with young men. The adaptation which follows has been prepared by the editor to meet your requirements. The principles stated apply to boys as well as to men—for boys are only men in the making.

C. A. BACH,
Lieutenant Colonel Cavalry.

IN A short time you men will supervise the leisure hours of a certain number of boys. You will have in your charge loyal but untrained citizens, who look to you for instruction and guidance. Your word will be their law. Your most casual remark will be

remembered. Your mannerisms will be aped. Your clothing, your vocabulary, your carriage, your manner of command will be imitated.

When you join our organization you will find there a willing body of boys who ask from you nothing more than the qualities that will command their respect, their loyalty and their obedience. They are perfectly willing to follow you so long as you can convince them that you have those qualities. When the time comes that they are convinced you do not possess them, your usefulness in that organization is at an end.

From the standpoint of society, the world may be divided into leaders and followers. The professions have their leaders, the financial world has its leaders. We have religious leaders, political leaders and society leaders. In all this leadership it is difficult, if not impossible, to separate from the element of pure leadership that selfish element of personal gain or advantage to the individual, without which such leadership would lose its value.

In the Brigade service, men freely sacrifice their time for a faith, where men are willing to work for the right or the prevention of wrong, that we can hope to realize leadership in its most exalted and disinterested form. Therefore, when I say leadership, I mean voluntary Boy Leadership.

Your commissions will not make you leaders; they will make you officers. They will place you in a position where you can become leaders if you possess the proper attributes. But you must make good—not so much with the men over you as with the boys under you. Boys will and may follow officers who are not leaders, but the driving power behind these boys is not enthusiasm but force. They go with doubt and trembling, and with an awful fear tugging at their heart-strings that prompts the unspoken question: “What will he do next?” Such boys obey the letter

of their orders, but no more. Of devotion to their commander, of exalted enthusiasm which scorns personal views, of their self-sacrifice to insure *his* personal comfort, they know nothing. They will do things because their brain and their training will tell them to do so, but their spirit does not go with them. They will look for the first opportunity to get out of his reach.

Great results are not achieved by cold, passive, unresponsive cadets. They do not go very far and they stop as soon as they can. Leadership does not only demand but receives the willing, unhesitating, unfaltering obedience and loyalty of the boys; and a devotion that will cause them, when the time comes, to follow their uncrowned king anywhere and back again if necessary.

You will ask yourselves: "*Of just what then, does leadership consist? What must I do to become a Leader? What are the attributes of Leadership, and how can I cultivate them?*" Leadership is a composite of qualities. Among the most important I should list *Self-Confidence, Moral Ascendancy, Self-Sacrifice, Paternalism, Fairness, Initiative, Decision, Dignity, Courage, and Love*. Let me discuss these with you in detail.

Self-Confidence results, first, from exact knowledge; second, the ability to impart that knowledge; and, third, the feeling of superiority over others that naturally follows. All these give the officer poise.

To lead, you must know—you may bluff all your boys some of the time, but you can not do it all the time. Boys will not have confidence in an officer unless he knows his business, and knows it from the ground up. If the leader does not know and demonstrates the fact that he does not know, it is entirely human for the boy to say to himself: "What is the matter with him? He does not know as much about this as I do," and calmly disregards the instructions

received. There is no substitute for accurate knowledge. Become so well informed that boys will hunt you up to ask questions; that your brother officers will say one to another: "Ask Smith—he knows." And not only should each officer know thoroughly the duties of his own grade, but he should study those of the grades above his. A twofold benefit attaches to this. He prepares himself for duties which may fall to his lot at any time; he further gains a broader viewpoint which enables him to appreciate the necessity for the issuance of orders and join more intelligently in their execution.

Not only must the officer know, but he must be able to put what he knows into correct and forceful English. He must learn to stand on his own feet and speak without embarrassment. Our instructors are required to deliver short talks on any subject they may choose. That is excellent practise. For, to speak clearly, one must think clearly; clear, logical thinking expresses itself in definite, positive orders.

While *Self-Confidence* is the result of knowing more than your boys, *Moral Ascendancy* over them is based upon your belief that you are the better man. To gain and maintain this ascendancy you must have self-control, physical vitality, endurance and moral force. You must have yourself so well in hand that, even though in perplexity you be scared stiff, you will never show it. For, if you by so much as a hurried movement or a trembling of the hand, or a change of expression, or a hasty order hastily revoked, indicate your mental condition, it will be reflected in your boys in a far greater degree. At home or outside, many instances will arise to try your temper and wreck the sweetness of your disposition. If at such time you "fly off the handle," you have no business to be in charge of boys. For, men in anger say and do things that they almost invariably regret afterwards. An officer should *never apologize to his boys*;

also, an officer should *never be guilty of an act* for which his sense of justice tells him he should apologize.

Another element in gaining moral ascendancy lies in the possession of enough physical vitality and endurance to withstand the hardships to which you and your boys may be subjected, and a dauntless spirit that enables you to not only accept them cheerfully but to minimize their magnitude. Make light of your troubles, belittle your trials, and you will help vitally to build up within your unit an *esprit* whose value in time of stress cannot be measured.

Moral Force is the third element in gaining moral ascendancy. To exert moral force you must live cleanly, you must have sufficient brain power to see the right and the will to do right. *Be an example to your boys.* An officer can be a power for good or a power for evil. Don't preach to boys—that will be worse than useless. Live the kind of life you would have them lead—and you will be surprised to see the number that will imitate you. A loud-mouthed, profane leader who is careless of his personal appearance will have a loud-mouthed, profane and dirty company. Your unit will be a reflection of yourself. If you have a rotten company it will be because you are a rotten captain.

Self-Sacrifice is essential to Leadership. You will give, give all the time. The leader is the first one present and the last one to leave. He works while others rest. You will give of yourself mentally, in sympathy and appreciation for the troubles of the boys in your charge. They may desire help, but more than anything else they desire sympathy. Don't make the mistake of rejecting such boys with the statement that you have troubles of your own; for, every time that you do so, you knock a stone out of the foundation of your house. Your boys are your foundation, and

your house of Leadership will tumble about your ears unless it rests securely upon them.

When I say that *Paternalism* is essential to Leadership, I use the term in its better sense. I do not now refer to that form of paternalism which robs a boy of initiative, self-reliance and self-respect. I refer to the paternalism that manifests itself in a watchful care for the comfort and welfare of those in your charge. When at camp, on outings, etc., you must be far more solicitous for their comfort than for your own; you must see to it that they have food to eat before you think of your own; that they have as good a bed as can be provided, before you consider where you will sleep. You must look after their health and safety. You must conserve their strength by not demanding needless exertion or useless labor. And by doing all these things you are breathing life into what would otherwise be a mere machine. You are creating a soul in your organization that will make the boys respond to you as though they were one person. *And that is Esprit.* And when your organization has this *esprit*, you will wake up some morning and discover that the tables have been turned; that instead of you constantly looking out for them, they have, without even a hint from you, taken up the task of looking out for you. And then you have arrived.

Fairness is another element without which Leadership can neither be built up nor maintained. There must be first that fairness which treats all boys justly. I do not say alike, for you cannot treat all boys alike—that would be assuming that all boys are cut from the same piece; that there is no such thing as individuality or a personal equation. *You cannot treat all boys alike.* A punishment that would be dismissed by one boy with a shrug of the shoulders, is mental anguish for another. A commander who for a given offense has a standard punishment that applies to all, is imprudent; he too should study the personality of

his boys. In his case justice is certainly blind. Study your boys carefully, as a surgeon studies a difficult case. And when you are sure of your diagnosis, apply the remedy. And remember that you apply the remedy to effect a cure, not merely to see the victim squirm. It may be necessary to cut deeply; when you are satisfied as to your diagnosis, do not be divided from your purpose by any false sympathy for the patient.

Hand in hand with fairness in awarding punishment, walks fairness in giving credit. When one of your boys has accomplished an especially creditable piece of work, see that he gets the proper reward. Do not try to claim it for yourself. If you do this you will have lost the respect and loyalty of your boys. Sooner or later your brother officers will hear of it and will shun you like a leper. In our organization there is glory enough for all. Give the man under you his due. The man who always takes and never gives is not a leader. He is a parasite.

There is another kind of fairness—that which will prevent an officer from abusing the privileges of his rank. When you exact respect from the boys be sure to treat them with equal respect. Build up their manhood and self-respect. Do not try to pull it down. For an officer to be overbearing and insulting in the treatment of his boys is the act of a coward. He ties the victim to a tree with the ropes of discipline and then strikes him in the face, knowing full well that the boy cannot strike back. Consideration, courtesy and respect from officers towards boys, are not incompatible with discipline. Without *initiative* and *decision* no man can expect to lead. Occasionally you may be called upon to meet a situation which no one could anticipate. If you have prepared yourself to meet emergencies which you could anticipate, the mental training you have thereby gained will enable you to act promptly and with calmness. You must

sometimes act without advice from higher authority. Time will not permit to wait for it. Here again enters the importance of studying the work of officers above you.

The element of *Personal Dignity* is important in Brigade Leadership. Be the friend of the boys, but do not become their intimate. Your boys should stand in awe of you—not fear. If your boys become too familiar it is your fault, not theirs. Your actions have encouraged them to do so. And, above all things, do not cheapen yourself by courting their friendship or currying their favor. They will despise you for it. If you are worthy of their loyalty, respect and devotion, they will surely give all these without asking. If you are not, nothing that you can do will win them.

And then I would mention *Courage*. Moral courage you need as well as physical courage—that kind of moral courage which enables you to adhere without faltering to a determined course of action which your judgment has indicated as the one best suited to secure the desired results. Furthermore, you will need moral courage to determine the fate of those under you. You will frequently be called upon for recommendations for the promotion of officers and non-coms. in your immediate command. Keep clearly in mind your personal *integrity*. Do not let yourself be deflected from a strict sense of justice by feeling of personal friendship. If your own brother is your second lieutenant, and you find him unfit to hold his commission, eliminate him. If you do not, your lack of moral courage may result in many troubles. If, on the other hand, you are called upon for a recommendation concerning a boy or young man whom for personal reasons you thoroughly dislike, do not fail to do him full justice. Remember that your aim is the general good, not the satisfaction of an individual grudge.

I am taking it for granted that you have physical

courage. I need not tell you how necessary that is. Use judgment in calling on your boys for display of physical courage or bravery. Do not ask any boy to do what you would not do yourself. If your common sense tells you that the thing is too dangerous for you to venture into, then it is too dangerous for him. You know his limbs and health are as valuable to him as yours are to you.

And lastly, if you aspire to Leadership, I would urge you to *study* boys. Get under their skin and find out what is inside. Some boys are quite different from what they appear to be on the surface. Determine the workings of their minds. Much of General Robert E. Lee's success as a leader may be ascribed to his ability as a psychologist. To sum up:

Know your boys, know your business, know yourself.

C. A. BACH.

LECTURE VII

LEADERSHIP: PROBLEMS AND SOLUTIONS

Father Kilian, O.M.Cap.

LEADERSHIP: PROBLEMS AND SOLUTIONS

THE object of this talk is to acquaint you with some problems which may confront you in your work as leader or commander of a branch. It is not intended to discourage you, but to tell you what to do in case problems should arise. "Forewarned is forearmed." Problems vanish if you can help yourself. We are all human, and so we need not be astonished if on account of our human frailty obstacles are thrown in our way by men from whom we do not expect it. There are reasons for these things, and a man who is charitably inclined will always fare best.

Before I enlarge on the different problems, I wish to say something on two absolutely necessary qualities of a leader, which have not been mentioned before. I mean *diplomacy* and *discretion*. The first one is hateful to some, and the other is frequently forgotten by many. Let us take diplomacy first. The word is used here in the sense of tact or skill in securing advantages by lawful means. It is a great art and very useful. In this connection we might call a diplomat a man who is never taken by surprise and is never swept off his feet. Diplomacy among us is mostly concerned with selecting a minor evil or with putting the blame for something where it belongs or can do the least harm. Of course, the means as well as the end must be honorable. *Discretion* is a prudent and cautious distinguishing between remedies and their effect. A prudent and discreet man will before reach-

ing a definite conclusion ask himself: *If I do this, what may happen?* and *If I do that, what bad results may be expected?* An analysis of a situation is for the solution of the problem what the diagnosis is for the cure of a sickness. With some men discretion comes naturally with age and experience, and with others it never comes. These are the ones who create trouble for themselves and others. In the solution of the various problems connected with the conduct of the Brigade we must not omit either diplomacy or discretion.

For the sake of clearness and to aid the memory, we shall divide the problems into four classes with some subdivisions. The problems of a leader may arise: from the boys, from superiors, from fellow officers, and from circumstances of time and place. I shall avoid repetitions as much as possible and must leave much of the application of the basic principles to your own study.

THE LEADER AND HIS PROBLEMS WITH BOYS

Omitting discipline, we must consider attendance, morals and activities. *Attendance.* Whenever a branch is started, boys appear in great numbers. It is caused by the novelty and the boosting of the affair. Soon, however, many of the boys leave because they have not the patience to wait until things are fully developed or because they see no way of getting something for nothing. The rest will be more or less enthusiastic for some time, but gradually the novelty wears off, they become seemingly dissatisfied with everything, turn antagonistic and mischievous and finally become irregular in their attendance. This is a problem. What is its solution? First let me tell you what is not the solution. Scolding or punishing the boy will not solve the problem. A visit to the parents, with complaints and a resultant punishment will not ameliorate conditions. A demotion



A squad leader

in training, but since these games are played during the year at home, the camp should offer a change. Bencroft's Games offers a number of games for masses. Indian war and water games are especially commendable. Some games may be improved by adapting them to the surrounding territory. Small brooks may be called after historic rivers, ponds after lakes, and hills after forts or mountains. The groups of boys in the different tents may be named after Indian tribes or after army and navy divisions. All these little things will add variety and will promote interest. Games like maneuvers and circuses may be played on visiting days, and if well advertised will draw a large crowd to the camp. The publication of camp news in the local and the home papers will be welcomed by friends and relatives.

Some *Athletics* should find a place on the camp program, especially such events as require no special preparation or equipment. Relay races, bag races, throwing, jumps, etc., are well adapted for the camp. It will not be difficult to find some friends who are willing to donate small prizes to encourage these activities. Medals, pennants, flags, mouth organs, compasses, fishing rods, reels, canteens, etc., are highly desired by boys and most of them are useful at the same time.

Rowing, swimming and fishing are among the water sports found in every camp. There will always be some boys who delight in fishing. These boys should be occasionally excused from the group activities. Fish may provide a desirable change in the diet especially on days of abstinence. No boy should be allowed to swim alone without supervision, and rowing should never be engaged in without special permission. Swimming offers a variety of activities for contests and an occasion to teach resuscitation.

The following events for rowing are adapted from a program of the racing events of the New York

Motor Boat Club. They may form a part of the water-sports program. It is understood that all boats are about of the same size and weight and that the crews are about equally matched in strength and ability. The course should be triangular with the corners 200 feet, or less, apart. These corners are marked by stakes or by anchored floats well visible from a distance.

Plank Adrift Race. At signal, the crew rows up to the first stake. At the signal of a gun, loud whistle or bell, given before the first boat reaches the stake, all throw their plank overboard, row around the second stake and on the way back, pick up their own plank which is marked and return to the starting point. The boat arriving first wins the race.

Rowing Relay Race. Boats are divided into teams of three each. Number-one boats remain at the starting point; number-two boats take position at the first stake and number-three boats at the second stake. The rules for ordinary relay races are followed except that one member of the crew tows a small log which is handed over instead of the customary baton. The first boat arriving home wins for the team.

Straight Rowing Race. This race is rowed by starting at a certain line and by crossing the finishing line. Both lines should be perpendicular to the shore and may be marked by a rope held by a boy in an outlying boat and fastened to a pole on the shore. In case the shore line is not long enough, the crew may row around the first stake and turn back.

All boys taking part in these events must be expert swimmers. If canoes are used, a motorboat must be on hand to supervise the races and to render assistance if this should be required.

Music is another feature of camp life possessing great recreational value. It may not always be possible to have a band or orchestra on the grounds, but in many cases at least a victrola or radio receiving

set may be provided. Mouth organs may be used for making music and all boys should be asked to bring their musical instruments along. If nothing can be procured in the line of musical instruments, at least a bugle should be at the camp to give the necessary signals and to play at the raising and lowering of the flag.

Community Singing is practised in every jolly camp, not only around the campfire, but also on hikes and rainy days. Moreover, camping furnishes an excellent opportunity to teach and practise singing. Headquarters is in a position to furnish practical song books free or at a small cost.

A well-ordered and well-supervised camp is necessarily a well-disciplined camp. In fact, no camp could be beneficial without *Discipline*. Discipline affords protection to all campers and promotes character training. The authority which God gave to parents is temporarily transferred as far as necessary to the campmaster into whose care the parents have given their boys. This campmaster is responsible to God and the parents for the welfare of the campers. On the other hand, the boys are bound to obey the campmaster and to follow and observe the rules and regulations established for the protection of their health and morals. Every camp has such rules, which must be enforced for the benefit of all.

Discipline implies that merit is recognized or rewarded and that guilt is noticed, corrected and punished. Some camps have their own merit system. These systems are based on special or general activities, and rewards or credits are given to individuals or tent groups. In order to stimulate interest in those activities that are necessary to keep a camp healthy and happy, like cleanliness, kitchen police, ground duties, etc., it will be found profitable to base at least one merit system on these household duties. Other awards may be given for the observance of the health

rules or for the promotion of recreational or educational features. A pure honor system would be the ideal, but the experience has shown that small rewards are, as a rule, more successful. In many cases the taking of tests for promotion will suit the purpose admirably.

All punishments meted out in camp should have character-training value. A good campmaster will soon learn the weak points of a boy and will formulate his punishments accordingly. Most of our boys are amenable to this kind of punishment, and those who cannot be controlled except by corporal punishment should stay at home with their father, who has the authority and God-given right to administer the rod. To keep such boys in camp might do more harm than good. Sometimes it may happen that a campmaster is at a loss what punishment to administer. A safe rule to find the proper punishment for a certain boy is to observe what he likes too much and what he does not like as much as he ought to. Make him abstain from the one and make him do the other. A little psychology will help the campmaster to solve this problem.

A well-regulated *Program* forms a necessary part of every organized camp. Too much and too little program should both be avoided. To regulate every hour for the whole season in advance is too much program. It will hinder individuality and reasonable freedom of action if carried out strictly, and it will become embarrassing and finally neglected if circumstances do not permit the observance of all its details. On the other hand, those camps which regulate only the rising, retiring and meal hours, have too little program and will not reap all the benefits from camp life which might be reasonably expected.

The golden rule lies between these two extremes. In every camp there are things which must be done and things which should be done and things which

could be done. Things which must be done should always find a definite place on the season program for the day. Among these things are the hours for sleeping, meals, policing, inspecting, store hours and the time for particular but regular duties like Sunday Mass, prayer and the reception of the sacraments. Things that should be done, like swimming, letter writing, etc., may be added to the standard program. The rest should be left to the campmaster to regulate for each day. This should be done preferably around the campfire on the previous evening. This gives camp life a personal touch and offers splendid opportunities to the boys to practise self-government. It also has the advantage of suiting the next day's activities to the weather conditions and of surprising the boys with unexpected novelties.

Military activities, as far as they are not needed for games, marches or the general run of the camp should be omitted during the period of camping.

Special *ceremonies* add color to camp life and bring about a change in routine. Some ceremonies, like flag raising and lowering, camp fire meetings and calls, recur daily; but others may be inserted for use from time to time. Among these are the initiation of newcomers, valedictory, installations, elections, etc. A few suggestions follow:

Initiation of New-comers. Held on the evening of arrival around campfire or after supper. Formation: double circle. Old campers form the outer, new-comers the inner circle. Campmaster opens ceremony with a talk, explaining the importance of the initiation of new citizens into the camp republic. Camp Song. Explanation of the honor of being admitted as members of the camp family. Song. Reading of the camp laws, after which the new-comers with raised hands promise to observe and uphold them. Patriotic song. Imposing of nick-names. (These names

have been previously selected by the campers and have been approved by the campmaster. They should not be vile, sarcastic, insulting or derogatory in any way. These names are written on individual slips of paper, drawn from an urn and handed to the campmaster who reads the name and imposes it by placing his right hand on the head of the new-comer.) Song.

Valedictory to Departing Campers. The object of this ceremony is to send the boys off with a favorable impression and an assurance of continued friendship. Held on the eve of departure. Remaining campers form triangle, campmaster at highest corner. Departing campers form a horseshoe open towards campmaster within the triangle. Opening of ceremony: Rousing Song. Talk of campmaster recalling the good times at camp and concluding with the wish that all differences should be forgotten. In pledge whereof the leaving campers form single file and shake hands with each of the remaining campers. Resume position. Song. Distribution of awards or souvenirs. Expression of thanks by one of the leaving campers. Song. Signing of names in the book of eternal friendship. Farewell Song.

Installation of the Chiefs of the Wigwams. (Tent leaders.) Square formation. Campmaster in center of baseline, chiefs to his right and left. Campmaster explains the necessity of obeying the enforcement of rules concerning tent life. Song or dance. Promise of the chiefs by repeating the following: "I appreciate the honor bestowed upon me and I promise to discharge faithfully the duties imposed upon me by accepting the office as chief of the wigwam no. —." Thereupon the campmaster or his assistant hands to each a burning lantern and a small flag. If there are many chiefs to be installed they may recite the promise together. Song. Explanation of the duties of a chief by campmaster. Song. (A similar ceremony

may be used for the installation of other camp officials.)

Regular *Visiting Days* should be limited to not more than one per week. Too many visitors spoil the peace of camp life. On these days, the visitors should be entertained by special programs. Guides should be appointed to lead them to attractive sights. As a rule, the Sundays and holidays are the visiting days.

Religious Features. As a rule, all daily prayers should be said in common. The Rosary is said before the camp-fire exercises and not afterwards, because the boys would be too distracted. The final short but fervent evening prayer may be said privately in the tent.

Arrangements should be made so that at least a part of the boys can attend daily Mass and that all can go to confession and can receive Holy Communion on Sundays and holy days. There may be cases where it would seem necessary or beneficial to impart religious instruction to boys who do not attend parochial schools. The opportunity which camp life affords in this connection should not be neglected. In case there is no resident chaplain at the camp, the campmaster should take care of this matter. It should, however, be remembered that things which make religious instruction odious to boys must be avoided. Hence the time for these instructions should not be taken from the play hours, but from the hours during which the other campers are engaged in some less agreeable work.

In one word; a truly Catholic spirit should permeate camp life. It is the best safeguard for morals. Prayer and the sacraments are the best means to overcome the temptations that may arise at camp. If a boy takes care of himself and the Guardian Angel protects the boy there is no reason to believe that his soul will suffer during a period that is so beneficial to the body.

GENERAL CAMP RULES

The following rules are observed in nearly every camp. Regulations for special needs or activities may be added. Too many rules are hard to enforce.

1. Every camper must present himself to the campmaster as soon as he arrives and must deposit all his money and eatables with him.

2. No camper is allowed to draw more than 10 cents per day for candy. Candy may be bought and eaten only after dinner.

3. No rifles or hatchets, saws or other dangerous instruments may be kept in the tent.

4. No camper is allowed to leave the camp or enter the water, boats or other tents and buildings without special permission.

5. No cursing, chewing or smoking allowed in camp. No fires may be started.

6. All campers must be present at the meals unless previously excused. Campers rising too late for breakfast must do without it.

7. Nothing is to be eaten between meals unless distributed by the campmaster.

8. Every camper must write to his parents at least once a week and must hand the letter unsealed to the campmaster.

9. Tents must be kept in an orderly, clean and sanitary condition.

10. Damages caused must be repaired or paid for. No trees or flowers must be cut down.

11. Boys must use the toilets for their necessities and no other places in the vicinity.

12. Boys must not wear their uniform at camp except on Sundays or when ordered to do so.

13. Boys sent home or leaving camp on their own account before their time ends, cannot claim reimbursement.

14. Boys must be obedient to the campmaster at

all times and must observe the above and all other regulations of the camp.

HINTS TO CAMPMASTERS

1. Ask the leaving campmaster for keys, tickets, deposits and necessary information.

2. Order things in time and send a report about the conditions of the camp to the director at home.

3. Do not admit anyone to camp without permit, and do not feed visitors unless they bring a written introduction from the director or are willing to pay the regular rate established for meals.

4. Do not loan or give food to neighboring campers. Do not let it be wasted.

5. Treat the boys in a firm but fatherly manner. There should be order and, if necessary, punishment. Boys needing corporal punishment should not be kept at the camp.

6. Do not permit home-sick boys to leave at once. Cheer them up and let them write home for advice. This, as a rule, will cure them.

7. Sickness accompanied by fever requires the attention of a doctor. Keep account of the expenses. Sick boys should not be sent home alone.

8. Keep a separate account of the deposits and withdrawals of each camper. Let them have what you consider wise. Do not loan any money, but let the boy write home for it.

9. Note the name of a boy causing damage and the extent of same and report to the director.

10. Always keep sufficient money back from the boy to cover return trip. Give him the surplus when he departs.

11. Read every letter a boy writes home and do so preferably in his presence. If a letter is handed in sealed, have him open it again. The reason for this is to safeguard the camp and the parents. Boys are apt to exaggerate and to use misleading expressions,

causing anxiety at home. For instance, one boy explaining a sham naval battle, made the statement, "after John and Jim had drowned we lost. Isn't it too bad." Imagine the parents rushing to the director and in this case to the undertaker. Another wrote home, "everything is fine only Tom Murphy broke his neck." In the middle of the night Mrs. Murphy called on the phone and after spending several dollars for telegraphing and phoning, learned that a boil on his neck had opened. Another one wrote for money because he was dying of starvation, but the truth was that he wanted the money to go to a show. There is nothing wrong in enforcing the above rule.

12. Enough packing boxes, etc., should be retained for return shipment. No ropes should be cut.

OUTINGS AND HIKES

Among the thousands of our boys, there are many who have not the opportunity nor the means to attend a camp for the season or at least for the minimum of two weeks. No doubt, it is hard for them as well as for their good parents, who are not able to supply to them what other boys may enjoy. But these our boys need not be entirely without the pleasure and benefit of outdoor life. For them the Brigade provides regular hikes and outings to parks and woods and seashore. Every leader in the Brigade feels most happy to be of service in this connection. On their part it is a greater gift to boyhood than the glass of water mentioned in the Gospel, and is entitled to a greater reward.

These outings are held on Sundays and holidays and whenever it is possible to procure the proper companions. The rules governing these outings are found in the Manual for Members, page 7, and their observance should be insisted upon. It will eliminate much trouble. A few observations regarding outings may not be out of place.

A few of our leaders may insist too much on attendance; others get discouraged if on certain days the number presenting themselves is rather small. Both courses are imprudent. If the boys are taken out by their parents, or if the parents allow them to go elsewhere, it saves us the trouble. Moreover, outings are not obligatory, and every boy is free to come or to stay away. If numbers get too small, some branches may combine. The reason why some boys do not come is not because they do not like the outings, but because they have found something which they enjoy more. Let them have it.

Other leaders cannot comprehend why overnight outings are forbidden in the *Handbook for Instructors* and are punishable with the revocation of the commission. The general reason for this prohibition is because the physical and moral dangers accompanying these outings are such that they should not be risked for benefits which are more or less doubtful. Physical dangers are brought about by the fact that small boys cannot carry an outfit sufficient to protect them during the night, and by the fact that their cooking, if attempted, usually upsets their stomach. That the sleeping of two boys in a small tent constitutes a moral danger needs no proof. The larger the boys, the greater the danger. Of course, if boys can sleep at a camp or any other place where the above dangers are eliminated, the matter is entirely different and if the approval of the director is secured, no one will object to this.

OUTDOOR GAMES

The following games are used in the Canadian Army and were adopted by the U. S. Marine Corps. They may be played almost anywhere by any number.

1. *Jumping the Bag.* Boys form circle, facing inwards. The instructor stands in the center swinging a bean bag fastened to a light rope. The rope is paid

out gradually until it becomes necessary for the players to jump to avoid it. The direction in which the bag is swung should be varied. Faults: stepping back.

2. *Maze Chasing.* All players stand in parallel ranks forming a square. The distance between each boy and each rank is double arm's length. One boy is appointed chaser, another a runner. The chaser has to pursue the runner up and down the lines until he catches him, neither of them being allowed to pass under the outstretched arms. The instructor makes sudden changes by commanding "Right face" or "Left face," when all turn keeping the arms outstretched. These changes alter the direction of the runner; hence they should be made frequently and sharply, and often just at the moment when the chaser is about to catch the runner. Faults: Passing under or breaking through arms.

3. *Cock Fighting.* Two ranks facing inwards about 20 feet apart. On "Go!" boys from opposite ranks will hop forward on one foot, arms folded across breasts and try to knock the opponent off his balance. When opponent touches other foot to ground it will count one point for opposing side. If a boy starts hopping, he must continue until he wins or is knocked off his balance, otherwise he loses one point.

4. *Mrs. Murphy's Dead.* Unit in open formation, instructor in front says: "Mrs. Murphy's Dead." Boys ask: "How did she die?" Instructor will assume any position and unit copies. Those not copying immediately, will have to double round the class and back to their place. Inspector repeats. To end game instructor instead of assuming position will say: "A long lingering death."

Among the games demonstrated by Mr. P. J. Hefernan at our Boy Leader Course given in Brooklyn were the following:

1. *Grab Nose Tag.* The usual game of tag is fol-

lowed except that the free man attempts to raise his knee, throw his arm around the upper part of his leg and grasp his nose before being tagged. If he fails to do this and is tagged he is "It."

2. *Bronco Tag.* In this game the man being chased attempts to mount the back of another free man. If he fails to mount his bronco before being tagged, he is "It."

3. *Poison Touch.* An open newspaper is placed on the floor or a circle about 30 inches in diameter is drawn on the ground. A squad joins hands in a circle. The object is to force some boy to touch the paper or circle with his feet. The boy who does is eliminated and so on. The last man wins.

4. *Wand-File-Relay Race.* Boys arrange in files. At a given signal the first boy starts with a wand (carpet stick) in his hand, runs down the hall or field around the guide post and back to his file. Whilst running to the rear he holds the wand about 6 inches above the ground in front of the feet of the others forcing them to jump over it. He then runs up and hands the wand to the boy at the head of the file and takes the last place. This is continued until all boys in the file have run. The files compete against each other. Number of boys in each file the same. First file which finishes, wins.

5. *Around-the-Waist Relay.* This is played by all men in the file grasping the man ahead around the waist. The whole file runs down the hall or field around a guide-post and back to the starting point. Files compete against each other.

FR. KILIAN, O.M.CAP.

LECTURE XVI
PROMOTING HELPFUL COMMUNITY
CONTACTS

R. K. Atkinson

PROMOTING HELPFUL COMMUNITY CONTACTS

WHATEVER may be the type of work that we are carrying on for the benefit of our boys, it is perfectly legitimate for us to think of it as an expression of the wish of the institution we represent or of those who have assumed financial responsibility for our work. We are to provide the type of leadership for the boy that will mean most in the development of his character and personality. Boys' work, then, is an agency of the church or other institution or of the community itself in meeting this specific responsibility. It is not organized simply for the satisfaction or aggrandizement of those who are carrying it on, but is attempting to meet a real need and in many cases to bridge gaps which would be otherwise ignored or neglected. Those who are carrying on the work as leaders, both professionals and volunteers, should get this conception of their work, and in all their thinking, as well as in their contacts with others, should assume the truth of this view of their work. Helpful community contacts must be based upon a belief in this principle on the part of the worker. To promote the better understanding of this point of view the following means are suggested:

Through the newspapers. Workers with boys should become acquainted with the newspaper men; should make them see that the program of leadership with boys is thoroughly worth while. The contacts should be made, not simply with those who are "higher up" in the newspaper, but with the reporter

—the man who is actually gathering news and writing about it, who is always so alert for material of human interest.

Get the reporter to come to club affairs; bring him in touch with the boys. When you have a special affair with "eats," see that he is invited; but do not make the mistake of trying to win his interest and co-operation with a "hand-out" or a cigar. As a newspaper man he is far more hungry for news than he is for food. Provide him with material that has real news value. Take him into your confidence in every respect and play fair with him. Be very frank in regard to anything which should not get into print either for the sake of a boy or for the sake of your work in general.

Never expect a newspaper to print advertising under the guise of news, but try to discover the legitimate news value in the things that you are doing. It has been said that there is no news in good conduct and moral behavior; but if the worker with boys has a real sense of values and learns to think about the legitimate publicity aspects of his work, he will find that it contains much that the newspapers are glad to use without making the mistake of using the press-agent type of publicity instead of legitimate news.

Through interesting the clubs or associations which may logically be expected to be favorable to your ideals and your work. If the club is connected with a church, it will certainly find congenial interest and willingness to help, on the part of the other church organizations. There has grown up in recent years a large number of women's organizations with diverse and varied programs. Such organizations, which often number in their membership the most alert and progressive women, may logically be expected to have a deep appreciation of the object that the boys' club is trying to accomplish.

Men's clubs and societies, not only the older fra-

ternal groups, but modern luncheon clubs such as Rotary, Kiwanis, etc., are taking a great interest in the problem of the growing boy, and the club worker who is alert to the opportunities offered by such organizations will not fail to establish wholesome contacts with them.

Interesting all such groups is dependent upon two types of appeal. First, the appeal presented by a speech to the club or a demonstration of the activities of the boys made at a meeting of the club. Or second, and better still, by finding and assigning definite responsibility to such clubs. For example, a club worker should not fail to accept an invitation to speak to the mothers' groups, but the speech will be greatly reinforced if in connection with the preparation of his talk he also has planned some definite undertaking, however small, for which this group can assume responsibility. Even the very best speech lacks concreteness and practicability if it does not leave the group some means of showing their interest by doing something.

Through co-operation with the police. A policeman told me a short time ago, "I have learned that the kids on my beat can either help me greatly or make life miserable for me. I am trying to make them my friends." Help the policeman to be friendly with the boys.

Here as in the case of the newspapers, we are making a great mistake if we try only to secure the interest of "headquarters." We must learn to really know the "man on the beat." He should know what we are doing. He should be given an opportunity to help from his vast fund of information. It will be found that he can give a good deal of good advice, especially if he is a seasoned veteran who has had long contact with human problems.

Don't forget the policeman when you have a "feed." Establish a wholesome working contact with

him not only when some problem arises in connection with some one of your boys, but provide the contact well in advance so that when the problem arises you already have the policeman on your side.

Through dramatics, entertainments, parades, etc. No better means exists through which we can inform the public of the existence of a live, going organization. To do this effectively requires a certain amount of training. If the boys can march well or, better still, sing effectively they can always make a good impression. A uniform is not necessary for a parade, although it helps. Very often a felt arm-band worn on the sleeve, or a badge, a sash, or a hatband is about all that is needed to create the idea that is carried out most effectively by the uniform.

Dramatics and entertainments should be carried on primarily for the benefit of the boys themselves even though such affairs are always very flat unless there is an audience. One of the most effective entertainments I ever saw produced by children was given a stronger appeal than it otherwise would have had by a short foot-note on the first page of the program, which read, "This entertainment is produced primarily for the happiness which it brings to the children, and the audience is asked to look not so much at the perfection of the performance as at the children's faces. If the children are happy in carrying out their part of the entertainment, we shall have succeeded in giving the sort of performance which we have attempted."

Through good leadership. The ideal leader of the boys must have the absolute confidence of reputable people. He should be a good mixer for, after all, the greatest number of community contacts and those which will prove in the long run to be the most helpful are those which are made directly with the leader himself. There may seem to be somewhat of an antithesis here. The leader certainly conceives of his

work as a responsibility of the group or the community which he represents and certainly cannot succeed if he is doing the work simply to be in the lime-light; but in the long run unless people come to think and to speak of the group as "Mr. Blank's club" or "Mr. Blank's boys," the work will not be so effective as it otherwise would be, for work with boys is a personality job; and the ideal leader will project his personality over into the community on the one hand just as he is inevitably projecting it into the minds and lives of boys on the other hand.

R. K. ATKINSON.

LECTURE XVII

THE ORGANIZER

Father Kilian, O.M.Cap.

THE ORGANIZER

A LEADER who is enthusiastic about his work will sooner or later be asked to act as an organizer of new branches. This requires special knowledge not touched upon in preceding lectures.

It is evident that a salesman must know his goods and must also be able to present them favorably. There are many things that may appeal to a buyer although they are not essential and do not make the ware more valuable in itself. Much, therefore, depends upon the representation.

The business of an organizer is to sell Boys' Work. He must know all about the Brigade and other standard organizations for boys and young men. He should be able to explain what the Brigade is, how it operates, its principal activities, its achievements, its objects and why it deserves preference over non-Catholic social activities for boys. This knowledge will enable him to answer questions proposed and objections raised.

Few people will buy what they do not need, and no pastor or other executive will start an organization for boys unless it meets his requirements. Many indeed do not look favorably upon "something new in parish activities." These must be brought to see things in their proper light.

From its very beginning, the Church has been engaged in social work. The election of deacons, the story of Tabitha, etc., are Bible proofs. The history of the Church gives numberless illustrations of her care for the widows, the orphans, the poor, the sick

and the young. But in all her activities she was ever mindful of her great mission: the sanctification of souls. The means adopted were different at different times, but she met the enemy where he attacked or where the possibility of an attack was greatest. Still her enemies found a door by which they could enter the fold and capture some of the lambs of the flock. This door was social and recreational work. In these activities they were more successful than in any other because their work was hidden under the cloak of health, recreation or charity. This evil, where it exists, must be counteracted, and in order to do so effectively, it is necessary to know some of the methods often employed with harmful results by non-Catholics or non-sectarian organizations.

A typical case that came to my notice was that of a certain regiment connected with a Protestant missionary church. The organization had a locality well-equipped with apparatus, shower baths, hall, library, etc. Boys were induced to join by free admission and rewards for regular attendance in the form of free camping, promises of pleasure, employment, etc. Everything was to be conducted—as the minister announced—on a strictly non-sectarian basis. But behold, the attendance was registered before the Bible lesson in order to avoid disturbances during same; prizes were distributed in the church, only because it was the most convenient place available; church officials and ministers were invited on account of the prominent part they are taking in the upbuilding of the nation. These practises seemed perfectly legitimate for the reasons given, but they forced the boys to attend sectarian Bible lessons and sermons and created among these boys the impression that real enjoyment and advancement in life is better promoted among non-Catholics than among Catholics. It must be remarked that more than 60% of the membership of the regiment (about 200 boys) was Catholic.

You may ask, "What is the attitude of the parents towards non-Catholic organizations?" Good parents try by all means to keep their children away and deplore that their own church has nothing to offer in the line of recreation. Unfortunately they do not always know and do not always find out where their children are going. Lukewarm and careless parents have said to me: "Well, as long as we have nothing strictly Catholic in our parish the children may as well go to that place; why keep them away? They won't lose the faith." Liberal parents, especially those educated in schools without religion simply said: "Let the children look out for themselves. They will have to face the world sooner or later." What are the results of such attitudes? If not a loss of faith, at least a considerable weakening of the faith with its subsequent evil of mixed marriages, causing the loss of perhaps many members to the Church; liberal views, a heresy in itself and antagonistic to the Catholic spirit; worldliness, bringing about a neglect of religious duties and a misconception of the high value of religion; and finally, perfect liberalism content with a decent life in public and relegating religion and its practise to women and children. Experience has brought about the conviction that all social organizations which are not (like our schools) strictly Catholic will bear the same fruits.

Of course, conditions may differ somewhat in different places and under different circumstances. There are large and small parishes, American and national; there are large and small cities with Catholic majorities or minorities, native or foreign born population, and all these things, together with the social status of the boys, have to be considered in planning a remedy.

The problems are great and varied and cannot be solved by the clergy alone. Hence the clergy are more than willing to accept the co-operation of laymen, provided the laymen offering their services have

at least some understanding of the particular needs of the parish in which they desire to work or to organize. In order to obtain this knowledge a previous survey of the territory is absolutely necessary. This survey should among other things include the number and quality of the boys, the accommodations and financial status of the parish, men available for instructors, the attitude of the clergy, recreational opportunities in the neighborhood, schools, dangers to morals, etc.

Much of the popularity of the Brigade system is due to its ability to meet problems and to solve them. The Brigade enjoys stability because it may be adapted to almost any condition. In order to be more acceptable the organizer must present it in its adapted form, and this he cannot do unless he has made, at least in a general way, the survey recommended above.

Unfortunately, the question "How will this or that organization meet our demands?" is hardly ever asked by laymen and novices in social work; and this is one of the principal reasons why nine out of ten boys' organizations in parishes will break down before they become really efficient. It is a pity and a waste of time and money.

Nowadays organizations are mostly judged by outward appearances and by things that are of the least importance as far as the benefits to the boys or units are concerned. National prominence, an immense amount of advertising, foundations amounting to millions of dollars, support of the financial, social, political, fraternal and business world are brought forward as substantial advantages. But to what does prominence and publicity amount if the organization cannot and does not solve existing problems? Of what benefit are headquarters foundations if the local units and the members must pay highly for everything? What does it avail if all kinds of support goes towards a movement in general if you have to rely on the assistance of the clergy, parents and parishioners? It is all

well and good, but it is far better if the organization is adaptable, completely under your control and able to solve your problems. If you can show results, support is sure to come. To ignore problems and to applaud imaginary advantages is worse than to say nothing. Some people may be deceived, but others will examine things before they start organizing.

The organizer must be careful not to over-advertise. The Brigade has accomplished and can accomplish much, but its usefulness and success depend on certain conditions. If conditions are favorable much may be expected. Promises to accomplish a certain object should never be made unreservedly. If promises are exacted the clause should be added: if the work is done according to regulations and all other conditions are favorable, we may accomplish this or that. Promises that cannot be carried out are disappointing and harmful.

If pastors fear to organize on account of problems expected, it would be well to have a solution prepared; but the organizer should never treat these problems lightly because real problems may be more difficult to handle than problems in theory. It is far better to offer such assistance that the pastor may, after a period of trial, say to you: "It succeeded beyond my expectations."

Now we come to the actual work of organizing. Wherever desired, the Brigade should be organized with the approval of the bishop, on a diocesan basis, in connection with churches, institutions, schools, settlements and men's organizations.

Some bishops have expressed the wish that all social organizations for boys should join the diocesan Brigade, although they may otherwise remain as they are. There are good reasons for this: It would bring all boys' activities under the same diocesan supervision and guidance. It would prevent boys enrolled in other national organizations from joining non-Cath-

olic troops in case the Catholic unit ceases to operate. It would keep the boys under ecclesiastical jurisdiction and greatly aid in making the individual units more stable. It would afford closer co-operation with the parochial school authorities. It would make large celebrations, such as field days, reviews, etc., possible and less expensive.

The organizing in a city, diocese or territory should be begun by sending literature to pastors, men's and young men's organizations and others who may be interested. This literature should be accompanied by a letter of approval and recommendation of the bishop. Headquarters will furnish leaflets for distribution and also articles for local newspapers on request.

Meanwhile organizers should look around for suitable men willing to act as leaders or instructors. These men may be reached by addressing meetings or by private solicitation. In most cases it will be found necessary to give prospective leaders some instruction either privately or by conducting a short course in leadership. A supply of leaders will greatly facilitate the organization of new branches.

Since "A good beginning is half the work" it is quite important to make the right start in organizing. The most prominent places should be approached first, not because the greatest good can be done (this is not always the case), but on account of their prestige and the influence of their example upon others. Parishes having no school nor social organization for boys should follow. Here the most good can be done. Organizations and institutions having the facilities for taking up our work may come next, also clubs, homes, schools, etc. In these places the necessity of a Brigade may not be apparent because the boys are well supervised, but it is in after care that the Brigade may prove helpful. Finally, the affiliation of similar organizations to the Brigade should be taken up by the

organizer. In no case should opposition branches be started nor should any other approved movement for Catholic boys be attacked. The Brigade has sufficient advantages of its own to induce parties to adopt it.

In most parishes and communities there are certain men who are prominent, active and influential. These men are, as a rule, progressive and it would be of great advantage to the cause if the organizer should get in touch with these before he interviews others. No calls should be made at random. Every approach should be more or less prepared. The following may be of assistance in this connection.

Among the men who should be interested in our work are the pastors. Some of these are against every kind of social work because they are personally convinced that in their well-regulated parish there is no need for it. An organizer who thinks otherwise and says so may destroy every chance of success unless he possesses actual proofs to support his opinion. Since it is really possible that there are parishes which are not in need of the Brigade for pastoral purposes, other advantages of our work, e.g., benefits to health and recreation, a stronger attachment to the Church, etc., may be explained.

Other pastors, being alone, are really too busy to give sufficient time to boy-work, boy-activities. Here the case is more difficult. Such a pastor would, perhaps, be pleased if you would start a Brigade and run it yourself so as to relieve him of trouble. This, of course, could not be done, for obvious reasons. But it may be possible to find laymen to help, or possibly the boys could be connected with an established center in the vicinity.

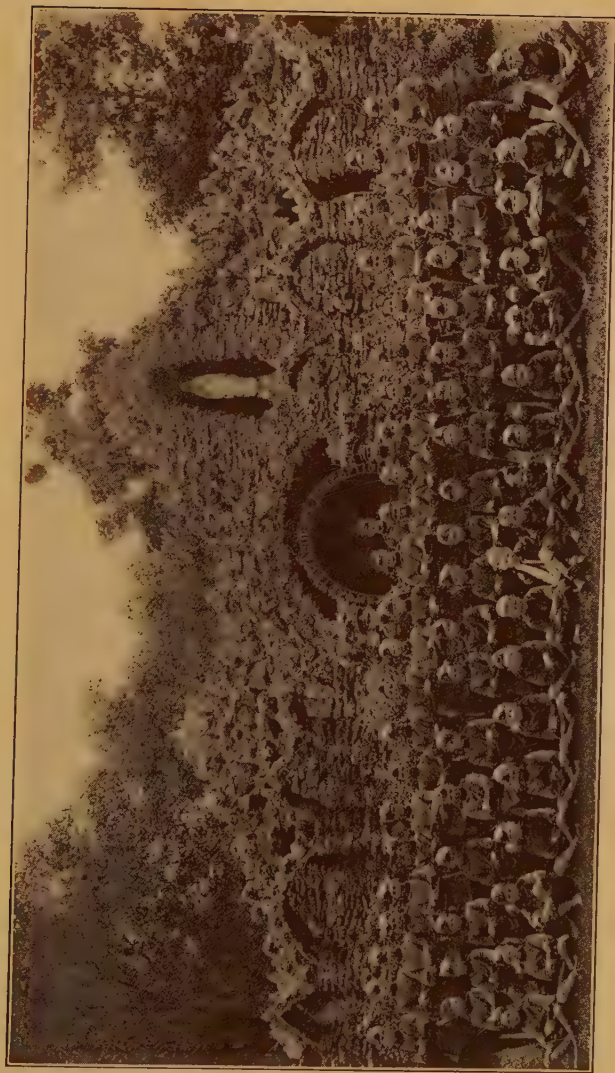
Others may have small organizations not working satisfactorily or may have tried other movements without success. These are no reasons for not trying once more to improve conditions or to organize something new. In one city a number of small troops were

changed into splendidly working Brigades of from three to four times their original size. New ideas arouse new interests. These things not being of faith or morals change continually as time progresses.

Finally, others will object to the time of meetings or certain activities of our program, or will complain about lack of accommodations, funds, etc. Since these matters have been treated in former lectures, the intelligent organizer will find enough material to meet them.

The second class of men an organizer has to deal with are the heads of organizations flourishing in the parish. They must be induced to assist in their parishes or to establish branches in connection with their clubhouses. In order to get them interested the organizer should place before them the benefits that may accrue to their organization. Among these are: Increase of membership. Boys admire and like organizations that do something for them, and they will not forget it. Appropriate publicity. The boys may be had for parades, entertainments and other social and religious functions and will surely draw the attention of the community to their sponsors. Splendid opportunity to do good. A new and beneficial activity will always put a new spirit into an otherwise stagnant organization. In most cases men's organizations decline for lack of having something worth while to do or to offer. This in turn causes a decrease in attendance, membership, etc. The work for boys may also react favorably upon the religious life of the men. Nowadays there is a tendency to ask: "What is in it?" This tendency should be prudently utilized.

The last class of executives to be mentioned here will be the principals of schools and institutions with whom an organizer must deal. As a rule, teachers are opposed to everything which will increase their already heavy burden. They cannot be blamed. They may, however, be induced to supervise the work if



A company on pilgrimage to the Shrine of their Patroness, Mary Immaculate

qualified and efficient lay leaders are provided. The Brigade should be proposed to them as an excellent spare-time movement supplementing the excellent Catholic school education.

Schools and institutions having cadet corps should be asked to affiliate these with the Brigade in order that they may gain the indulgences and may receive the other benefits which our national organization can offer. The organizer will not experience much difficulty in this phase of his work.

Superintendents of Homes, Asylums, etc., will often fail to see the benefits of organizing Brigades, since they may not be in a position to execute the program in its details and since the boys are already under continued supervision. Their attention should be called to the facts that the Brigade provides a splendid system of physical and moral training, and offers an opportunity for introducing their wards to other boys at field days, reviews, etc. As long as the boys remain in the institution the need may not be so apparent, but when they leave they immediately find good companions in the city, and this is of great importance. Transfers will serve as an introduction to the Reverend Director.

After having obtained the necessary permission to do so, the organization of a branch of the Brigade is not difficult.

The first requisite is a leader who loves boys and is willing to make work among boys his hobby. He should have some knowledge of military drill and athletics. In case of necessity an assistant may be appointed for the military part. The Brigade has issued a set of literature and a Course for Instructors which will enable the leader to make a success of the work. The bulletins and suggestions issued from time to time, will keep him continually informed about means and methods, and will tell him what others are doing.

The second requisite is a place to hold the weekly

meetings. A parish hall is of course the best; however, public school halls, assembly rooms with removable seatings, yards and even streets are being used successfully.

The next step is to call a meeting for all the boys, ten years and older. The parents should also be invited to attend this meeting. Its purpose is to acquaint the boys as well as their parents with the work, and, if practical, to select a committee which will act as the board of the Brigade.

The organizing address delivered at this meeting should contain the following points, adapted to local conditions:

The Excellence of the Brigade Movement. It is exclusively Catholic without other affiliations. It has been blessed by two Popes, enriched with indulgences and has been approved and recommended by the American Cardinals, Archbishops, Bishops, Pastors and educators. Although a social movement, the Brigade does not neglect religious and moral training which are a part of the system and not a mere accident. It may form the social side to any religious society. Its rapid extension and the good results produced prove its efficiency. The relation of the Brigade to parish institutions is set forth in a special outline.

The Activities of the Brigade. It covers all boys' activities and there is no need of having different individual teams or clubs. The Brigade can give all that any other organization can give, and more, but it eliminates what might prove harmful. No other organization has such a variety. Whatever you wish to introduce may be grouped under the headings of Recreation, Exercises, Education. The "General Brigade Program" offers plenty of suggestions.

The Brigade is worthy of the support of all boys, whether they attend parochial, public or high school or are working. It is equally worthy of the support of the parents, because semi-military organizations

have produced fine lads. Discipline, order and obedience are necessary. Hence parents should urge their boys to join and to attend the meetings faithfully. The men's organizations will find it to be to their own benefit if they support the movement by their active co-operation and financial aid.

Conditions for Membership. No boy, who is not 10 years old or who cannot wear a size 12 uniform may be admitted. The obligations are: Attendance at the regular weekly meetings, monthly Communion in uniform, special religious meetings, dues (and membership in an existing religious society). Mention the handsome and smart uniforms if their introduction is contemplated.

Before the close of the meeting the names of boys willing to join should be registered and the time and place for the next meeting or the beginning of operations should be announced.

The last step will be to apply for a charter and to register the members in order that they may gain the indulgences and receive the Manuals for Members. Charters are granted, until revoked, to churches, institutions, Catholic organizations and societies. No unit has the right to the name, uniforms or other privileges of membership unless it is properly chartered and registered.

In case the boys have already been organized into a cadet corps, club, band, troop, Junior Holy Name Society or Sodality, it is only necessary to charter and register the unit and to introduce the Brigade system. In many instances this has produced beneficial results without interfering with the original scope or purpose of the unit.

A question frequently asked is: "How many boys may be enrolled in one branch?" The answer is: As many as you have. We have successful units ranging between 20 and 500 members. It depends much on the number of assistant instructors and leaders avail-

able. In some cases it may be preferable to start with a smaller number of older boys who may afterwards be employed as officers for the others.

Permit me to conclude this lecture with a few practical hints:

Whenever you intend to make a call, carry some literature with you, because the literature you sent may have gone astray.

Select the right time for a call—about a week after you have sent the literature. If an appointment was made, keep it. Otherwise the time between 10-12 A. M. or 8-9 P. M. is suitable.

As soon as permission to organize has been granted try to obtain a definite date and hour for calling a meeting. Ask for announcement in church.

Whenever you need advice or assistance call upon headquarters. Never make important concessions nor arrange financial matters without having received official instructions.

Do not get discouraged if your first efforts fail. Try again and again and meanwhile look for new motives and plan how objections may be met and obstacles removed.

FR. KILIAN, O.M.CAP.

LECTURE XVIII

BOYS' BANDS
(Outline)

BOYS' BANDS

(Outline)

NOTE. The object of this talk is to encourage the formation of musical units and to give those who are interested in this phase of our work some idea about the personnel, cost and requirements. If possible, an efficient bandmaster should be secured to speak on this topic. The prices given below are the average prices prevailing in 1924. Much depends upon the art and facility of picking up the instruments. The number of fifes and bugles may be increased according to the judgment of the instructor.

1. The fundamental Boys' Band is the *Fife and Drum Corps* or *Bugle Corps*.

If a bugle corps is organized, be sure to get the low-pitch bugle, for in the high-pitched bugle the upper note is slightly out of pitch. The kind and cost of instruments is as follows: 1 Bass drum, \$15; 2 Snare drums, sticks and slings, \$27; 4 Fifes, \$6; 4 Bugles, \$20. Cymbals (optional), \$15.

N.B.—Keith's use a French trumpet (B flat) lengthened to f, instead of bugles.

2. A *Beginners' Band* should have the following equipment:

Cornet E flat, \$25; 2 Altos, \$50; Bass horn or Tuba, B flat, \$75; 1 or 2 Drums at \$12.

To brighten this band the following may be added:
2 Slide Trombones, \$50; 2 Cornets, \$50; Clarinet,

\$30; Piccolo, \$10; Baritone, \$60. The cornets are used to elaborate the melody. Do not use saxophones, because the cost is very high and the upkeep is very expensive, and boys do not handle them carefully. Bands may be enlarged by adding or multiplying instruments. This should be done by the instructor.

3. *Training the Band.*

A. Get a good instructor, preferably an old army bandman. Help him and relieve him of disciplinary and executive work.

B. The notes on the fife are produced by lengthening the tube by means of manipulating the fingers on the six holes. The clarinet is based on the same principle.

On bugles and horns the tone is produced by the lips. Four notes only are used on the bugle. All horns are based on the same principle. All marches are played in these four notes.

C. Begin at the bottom. Start boys on the fife and bugle if you have such a corps. Train the boys first to play the tuba or accompaniment instruments. Next train the altos, and finally add the melody instruments. The clarinet is the hardest instrument to play.

4. *Requisites for a Band.* (a) A good instructor; (b) Boys who love music; (c) Administration; (d) Money. The initial expenses should be covered by donations or subscriptions. The employment of bands in parades, etc., should pay for its upkeep and should even net a surplus.

5. *Orchestras.* In many instances it is easier to form an orchestra from among the boys who take violin and piano lessons. These orchestras are very useful for furnishing the music at entertainments. They may be enlarged to suit circumstances.

6. *Library.* Ascher's "Beginner's Band and Orchestra Book"; "Band Teachers' Assistant," by Arthur Clappe; "Eclipse Methods," Carl Fischer;

"Leader's Delight," R. E. Gary; "Yankee Doodle Method," for Fife and Drum Corps.

Wherever a sufficient number of talented boys is available the formation of some musical unit is recommended. Music is both educational and a refining influence. It is comparatively easy to introduce music to boys. In starting a band it will be found that too large a number of boys desire to play cornet or clarinet. In order to reduce the number without offending the enthusiastic youngsters, it is a good idea to demand that boys desiring to play these instruments must pay for them themselves.

APPENDIX

GENERAL BRIGADE PROGRAM

“*What Shall We Do?*” This question is asked frequently and because a specific answer suitable for all places and circumstances cannot well be given, the following General Program has been prepared. This program includes a great variety of activities for indoor, outdoor, hall, field, street, and camp needs. It is obvious that not all activities can be carried on simultaneously, and hence it is necessary that directors and instructors get together and work out different programs for the coming year. The material presented below will be found amply sufficient for a cycle of 3 to 5 years. The work of the second period being progressive does not need any outlining except perhaps the fitting in of special work in some of the evenings. Some activities mentioned in this program may be eliminated and others may be added as local needs and facilities suggest.

I. MATERIAL FOR RECREATION PERIOD (30-40 *min.*)

Games—quiet and active	Rings and Bar Exercises
Volley Ball	Dumb Bells and Indian Clubs
Hand Ball	Boxing and Wrestling
Medicine Ball	Tug O’War and Punching Bag
Quoits and Weight Throwing	Leap Frog Race
Bean Bag Throwing	For Outdoors <i>see</i> Field Day
Rope Climbing	Work
Athletic Badge Test Work	

II. MATERIAL FOR DRILL PERIOD (25-30 *min.*)

Facings and Salute	Rifle Exercises
Marching	Calisthenics
Formation of Squads and Columns	Setting-up Exercises
Inspection, Roll-call and Pledge	Signaling in Both Codes

III. MATERIAL FOR EDUCATIONAL PERIOD. (30-50 *min.*)

Reels and Slides	Teaching of Games
First-aid Course	Scoutcraft
Stage Practise	Wireless
Singing Practise	Fire Prevention
	Campcraft

Talks on:

Vocations
Higher Education
Civics
Hygiene
Politeness
Employment
Missions
Current Events
History, etc.

Story Telling

Checker, etc., Contests
Plans for Outings,
Teams and Walks
Distribution of Books
Announcements
Collection of Dues,
Arrears and Savings
Excuses for Absence

(*Note:* Conclude with Hymn or Song. After dismissal of others, take measurement for uniforms, distribute equipment and deal with individuals held back.)

For Seniors, the material may be distributed over 2 or 3 evenings per week instead of the periodical division.

IV. MATERIAL FOR FIELD DAYS

Sprints, Dashes, Jumps
Pole Vaults for Height and
Distance
8 to 12 lbs. Shot Put
Ball Throwing, Accuracy and
Distance

Walking Race, Cross Country
Run
Distance Run and Climbing
Quoit and Horseshoe Throwing
Discus and Archery

Races: Obstacle, Relay, Medley, Steeplechase, Three-legged, Potato, Hurdle, Sack, Chariot and Human Burden.

V. MATERIAL FOR CAMP AND OUTDOOR RECREATION

Baseball
Brigade Ball
Straddle Ball
Soccer and La Crosse
Dual Contest
Pushmobile Contest

Bicycle Race or Polo
Catch and Pull
Volley Ball
Three Deep
Tag Games
Selections from *above*

WATER SPORTS

Chance Race Rowing
Board Adrift Race
Bang and Go Back Race
Swimming

Fishing
Water Polo
Lift the Bottom Dive
Wading Race

VI. MATERIAL FOR SOCIAL EVENINGS

Boxing and Wrestling
Exhibition Drill
Music and Songs
Reels and Slides
Playlets and Recitations

Community Singing (Phono-
graph)
Talks by Guests
Promotions and Awards
First-aid Exhibition

Calisthenics and Pantomimes

Stunts. For the stage: Hand and Indian Wrestle, Cock Fight, Pulling and Twisting Sticks, Push Pole, Knuckle Down, Prostrate and Perpendicular, Finger Feet, Long Reach, Dot and Carry Two, Skin the Snake, Ankle Throw, Eskimo Race, Dog Fight, Rooster Fight, Hand Push, Blind-folding, Boxing Match, etc., etc.

EXCERPT FROM "HANDBOOK FOR INSTRUCTORS"¹

Each instructor holds ex-officio the rank of captain, major or commander, according to the number of boys in a branch, hence he should wear the uniform of his rank. He is also a member of the Board of the Brigade. For this honor the Brigade expects in return the fulfillment of certain duties and certain qualifications which are thought necessary for success in the work. The first duty of an instructor is to attend all drills regularly and to notify the Reverend Director in advance in case he is unable to do so. For several reasons it is advisable to have one or more assistant instructors, who will help the instructor at regular meetings and will fill his place in case of absence. Secondly, the instructor should acquaint himself with the work he is supposed to do. Thirdly, the instructor should teach the boys in a mild but firm manner. Hence he should try to avoid fits of impatience and anger, even if he has to overlook many things that could be done better. Fourthly, he should co-operate fully with the Reverend Director and should keep him informed of important business happenings and should follow his directions as closely as possible.

Because the work of the Brigade is so varied, it may sometimes be advisable to engage several instructors for larger units. One of the assistant instructors may be assigned to the recreational period and the other to the educational work. The Reverend Director may at any time direct or take part in operations going on.

Instructors are expected to serve as volunteers, unless a written contract has been made specifying the salary. Musical instructors are classed as assistant instructors and as such are not members of the Board, unless they have been appointed or invited to hold such office.

HOW TO KEEP UP A GOOD ATTENDANCE²

The two most important things required of all boys and officers are good conduct and attendance. The following means have proved to be successful in obtaining the latter:

1. Have your drills regularly and on a set day, if possible at a stated place, and at a stated time.
2. Let the corporals notify the privates and register their attendance. Require from them a monthly report of their squads.

¹ Chap. 13.

² *Handbook for Instructors*, p. 17.

3. Have the roll called at every drill.
4. Call attention to the awards in Manual and, if necessary, assign some prizes for corporals who procure the best attendance during six months, and for privates who show the smallest number of absent marks.
5. Keep up the meetings during the summer months. The drill may be replaced by something else. Have some hikes, outings, walks, if not a camp.
6. Finish your meeting a little before 9 P. M. Most parents expect the juniors home by this time. Senior cadets should not be allowed to remain later than 10 P. M.
7. Enter competitions as often as it is possible without interfering with school work.
8. Punish slackers, and notify parents by having a talk with them.
9. Attendance cards to be signed monthly by parents are very efficient if a prompt return is insisted upon. All notices should be written on postal cards in order that the parents may read them.
10. Bestow the most care on larger boys and the others will follow suit.

COMMANDER'S EXAMINATION OF CONSCIENCE

Ask Yourself—

Am I carrying out the ordinary weekly meetings according to the Three Period System?

Are all my boys registered at National Headquarters?

Is the Pledge repeated at all my meetings?

Do I have outings, hikes, camps, etc., for my boys?

Do I use the instruction talk cards issued by Headquarters?

Have I applied for and received my commission?

Are my officers commissioned?

Do my boys study for the Tests and do I hold examinations in this connection?

Do I use the official Service Record for roll-call, etc.?

Do I award Merit Stripes for Attendance, Long Service, Cleanliness, Efficiency, Good Conduct and Distinguished Service?

Is my company organized in regular fashion and have I the regular complement of non-commissioned officers?

Do I hold examinations for the rank of Lance Corporal or First Class cadet?

Is my program varied?

Do I send news of my company for publication in the *Brigade* regularly?

Do I take any interest in the Brigade outside of my own company or parish?

Do I attend meetings of the local or district council?

Do I have any special reviews or parades?

Do I have "Parents' Night"?

Do I note on the Service record individual incidents or circumstances which may be placed to a boy's credit or otherwise?

Do my boys have instruction in any of the subjects outlined by Brigade Headquarters?

Do I make an effort to have my company take part in local patriotic, religious parades, etc.?

Do I promote my boys and award honors and ratings on downright merit?

Do the boys of my company as a whole get the same deal or do I recognize merit and honest effort?

If you have to answer *No* to many of the above questions, be sure that there is room for improvement.

CIRCULAR

Accompanying Registration Card

DEAR SIR:

Enclosed, please, find your registration card for our Course in Boy Leadership. I desire to call your attention to the following regulations:

1. Students must provide themselves with writing material for the purpose of taking notes during the lectures and discussions.
2. A copy of these notes written on one side of paper 8 x 10½ inches must be handed in at the next following session. None of these papers will be returned.
3. Each sheet of paper handed in must bear the name and number of the writer. Books used in preparing the theses must be quoted exactly.
4. The Brigade reserves the right to publish papers of unusual merit.
5. A record of at least 80% is required for a Certificate of Proficiency. The fee for this certificate (if desired) is \$1.00.
6. The percentage is based on the following: Notes 60 points; theses 30 points; discussions or demonstrations 10 points.
7. A student having obtained leave to enter a discussion must first clearly announce his name and registration number for the purpose of quick and correct identification.
8. The lecture hall will be opened at 7.15 P. M. for special business like obtaining literature and information. Business after the sessions is undesirable. The lectures will start promptly at the announced time.

With every good wish for success,

Sincerely yours,

THE REGISTRAR.

(Sample of Card)

Catholic Boys' Brigade of the U. S. A.

Bearer MR.
is entitled to attend the Course in Boy Leadership be-
ginning.....

No.....

REGISTRAR.

THESES PRESCRIBED IN CONNECTION WITH BOY
LEADERSHIP COURSE

1. Write three meeting programs according to the three period system which you are able to conduct. Sources: *The Brigade*, Dec., '23; General Brigade Program. Give some reasons for the three period plan. Source: *The Brigade*, March, '23, p. 5.
2. Write on floor formation for games, adding your own methods. Sources: Bancroft's Games, Introduction. *The Brigade*, March, '23.
3. Write on the best method to prepare and advertise Brigade or any other social affair. Source: *The Brigade*, March, '23.
4. Give the requirements for full membership in the Brigade and the value of Tests. Sources: Manual for Members, *The Brigade*, March, '23. Handbook for Instructors, *The Brigade*, Dec., '23; Jan. and Feb., '24.
5. Outline the method of performing the inspections, giving reasons why they are held and what results may be reasonably expected. Sources: Handbook for Instructors, *The Brigade*, Oct., '23. Note that the second last line in the first column should be the first line of the third paragraph in the second column.
6. Write on the "Value of Physical Training" or of "Games." Sources optional.
7. Describe how a Boys' Organization can promote Health Work. Source: *The Brigade*, Oct., '23. Others of your own selection.
8. Describe the methods you consider best: (A) To secure members; (B) To keep up attendance; (C) To maintain discipline. Sources: Optional.

NOTES. The minimum length of the theses is 400 words. The names of books consulted and pages must be given at the end of the essay.

Three of the above theses must be selected in order to complete the 30 hours required for the Certificate. It is expected that Brigade students prefer theses concerning Brigade work.

One additional thesis may be allowed by the committee as a substitute for an unavoidable absence from one session.

All theses must be written or typed on one side of the paper only. Each sheet must bear the name and card number of the writer. Students should retain a copy of the work. No papers handed in will be returned. The Brigade reserves the right to edit and publish papers of special worth. Every thesis is supposed to represent two hours of work.

Men who desire to volunteer for one or two evenings a week in one of the following capacities, should consult Mr. — before the sessions or by appointment.

Instructors to take full charge of branches. Assistant instructors for drill, games, athletics, music, singing, etc. Special instructors for signaling, first-aid, physical exercises. Coaches for stage work, sports, teams. Outing companions, secretaries, Field Day officials, assistant organizers, etc.

Catholic Boys' Brigade of the U. S.

N. Y. METROPOLITAN DIVISION

REGISTRATION BLANK FOR BOY LEADER COURSE BEGINNING.....

NameAge

AddressPhone

ReligionColorOccupation

Are you willing to attend every class on Mondays 7.45-10 P.M.?

.....

Are you connected with the Brigade at present?.....

What, if any, other Boy movement are you connected with?

.....

Of what, if any, men's organization are you a member?.....

.....

What, if any, experience have you had in Boys' Work?.....

.....

Are you willing to volunteer in Brigade work?.....

Signature.....

Recommended by

REMARKS: Return this registration blank at least three days before the first session to General Brigade Headquarters, 260-262 West 34th Street, Manhattan, from which further information may be obtained. Phone: Chickering 4627 (2-7 P. M.)

Applicants not connected with the Brigade must enclose a registration fee of Three Dollars, which will be returned if they accept a position in the Brigade.

This course is free for officers of the Brigade, clergymen and teachers.

THE REGISTRAR.

.....

OFFICE RECORD

ReceivedAcceptedRejectedNotified

LEADERS' RECRUITING LEAFLET SAMPLE

**Catholic Men!!!****STOP, READ, ACT!****Important**

LISTEN to what Mr. William Lewis Butcher, director of the Boys' Welfare Department, Children's Aid Society, says:

"If you are the father of a boy under 16, there is more than one chance in fifty that he will be arrested this year for some serious mistake. If you employ boys, you may expect one in every thirty will be apprehended for some misdeed.

"New York pays \$25,000,000 a year for protection to life and property through the courts, police and places of detention and 75% of those apprehended will be boys.

"As we provide for more activities for our boys, juvenile delinquency will decrease."

The Catholic Boys' Brigade provides the most attractive, the best liked and the most profitable character training activities for thousands of boys, but is in urgent need of leaders.

Many pastors have repeatedly applied to have a Brigade organized, but we are unable to comply with their request. Possibly your own pastor is among them.

Some 10,000 boys (including perhaps your own) are anxiously waiting to join the Brigade, but cannot be accepted unless more men offer their services as leaders.

Our present leaders are working double time. Many have done so for years. Although they love their work they are not able to do more. **ARE YOU WILLING TO HELP?**

"I am very glad to give a word of approval and recommendation to the Catholic Boys' Brigade. . . . My one desire is to see the boys in every parish banded together."

✠ **PATRICK CARD. HAYES,**
Archbishop of New York.

"It is my earnest hope that every Catholic young man of this diocese will manifest a genuine interest in this matter and will devote himself to the worthy work of providing qualified leadership for our Catholic Boys' Brigade."

✠ THOMAS E. MOLLOY,
Bishop of Brooklyn.

QUALIFICATIONS

The requirements for leadership are few but very important. One or two free evenings a week; good will, courage and patience combined with a supernatural love for ungrateful youngsters are essential. Some knowledge of the more important Brigade activities you most probably have. The ability to teach simple military drill, although desirable, is not absolutely necessary. A short talk with our organizer will quickly dispel the fear or doubts you may entertain.

WHAT OUR LEADERS DO

They help the clergy to make our boys better Catholics, better citizens and better Americans by

1. Commanding and managing a Brigade branch.
2. Acting as instructors and play leaders.
3. Promoting games, athletics, sports and useful pastimes.
4. Encouraging music, singing and dramatics.
5. Preparing boys for field-days, reviews, competitions, etc.
6. Accompanying them on outings and hikes.
7. Giving them educational and vocational talks from specially prepared outlines.
8. Securing suitable positions and encouraging higher Catholic education.
9. Looking after boys drifting away from the Church or needing religious instruction or special supervision.
10. Other activities, too many to mention.

"I will be very happy to assist in securing boy leaders for the Catholic Boys' Brigade. I will do everything to assist you."

DANIEL A. TOBIN,
State Deputy, Knights of Columbus.

"I sincerely trust that the men of our Holy Name Society will stand solidly back of you with their endorsement and co-operation."

M. J. RIPPLE, O. P.,
National Director H. N. Society.

SPECIAL TRAINING

Some leaders are born, but most of them are made. The Brigade provides a special course in Boy Leadership whenever a sufficient number of men present themselves. Those who cannot attend the course receive private instructions and will be assisted until they are able to work alone. The Brigade has issued a comprehensive set of literature giving sufficient information to run a branch successfully. Most of our present leaders knew little about boys but became very efficient in a short time by practice and by keeping in touch with Headquarters and brother officers.

REMUNERATION

The material reward of the leader is practically nothing. The good done to humanity, to the nation and to the Church must be considered to be of greater value than anything else. To train boys in righteousness, justice and good citizenship during the time they are not under the influence of the school and home is more profitable than the reduction in taxes; it cannot be paid with money.

The consciousness of having kept boys on the right path and having saved them from correctional institutions and other misfortunes including the loss of faith is an exquisite spiritual pleasure.

"Work with boys is an insurance policy against Bolshevism and Radicalism in the days of the future."

ALFRED E. SMITH,
Governor of New York.

"I want every two-fisted man of the Holy Name Society to back up the Boys' Brigade and make good decent-living men of these youths."

JOSEPH V. GALLAGHER,
Ass't District Attorney, Brooklyn.

The conviction of having assisted in making boys better Catholics and better citizens is in itself a sufficient reward for a religious and patriotic man.

Over and above we do to Christ whatever we do to the least among His brethren.

HERE IS YOUR CHANCE!

CATHOLIC MEN, your bishops, your pastors, your judges, your government and your boys are asking you to rally to the aid of our youth. They all know how valuable you may be in this connection. Will you offer your service? Will you become a leader in our Brigade, the only National Catholic Social Organization for Boys, which Pope Pius XI recently called a "labor in the cause of Christianity" and deemed worthy of the Apostolic blessing and recommendation?

If so, get immediately in touch with

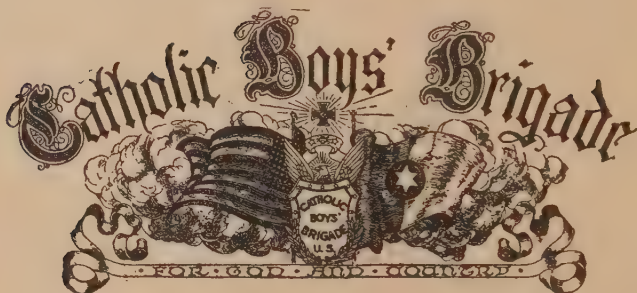
GENERAL BRIGADE HEADQUARTERS,

or with

Should you not be able to render personal service, you may promote our cause by bringing our need before the members of your society, club or council, or by handing this leaflet to someone whom you consider interested in this kind of work.

"If you are going to do anything permanent for the average man, you have got to begin before he is a man. The chance of success lies in working with the boy and not with the man."

THEODORE ROOSEVELT.



The Catholic Boys' Brigade U. S.

IN CONJUNCTION WITH

Saint Francis College, Brooklyn, New York

Certifies that _____ has completed

A Course in Boy Leadership

Comprising Lectures, Demonstrations and Theses

In Witness Whereof we have affixed our signatures and the SEAL of THE CATHOLIC BOYS' BRIGADE U. S., this twenty-eighth day of April, in the year of Our Lord Nineteen Hundred and Twenty-four.

For the Brigade:

For the College:

Chief Commissioner

President

NOTE: Excellent

Very Good

Good

CLASSES OF VOLUNTEERS

Description

Class 1. Company or parish unit commanders. This class consists of men who have had some military experience and who would be willing to take command of a parish unit subject to the Reverend pastor or director, and who would assume responsibility for the progress and usefulness of same and who would sign the Application for Commission and work subject to Brigade discipline and competent authority.

Class 2. Instructors in drill and allied subjects. This class consists of persons who would instruct boys in drill and such like subjects and who would be available for this duty in one or more parishes regularly, but who do not assume command or responsibility. Subject to Brigade discipline and competent authority.

Class 3. Lecturers, Special Instructors. This class consists of men who instruct in such subjects as: First Aid, Signaling, Health Habits, Hygiene, Swimming, Sanitation, Cleanliness, Nutrition, Fire Prevention, Safety First, etc. The Lecture Bureau.

Class 4. Men who deliver talks on general subjects. Story tellers. Talks on travel or adventure or interestingly useful subjects.

Class 5. The clerical force. This class consists of persons who take charge of books and service records of parish units. They keep an account of merit and demerit marks and percentages given companies and cadets for attendance, inspection, good conduct, efficiency, etc., and they take charge of and keep up to date and complete company records and act as Publicity Agents for their particular company or companies.

Class 6. Musical supervisors or instructors under the Direction of the Bandmaster General of the Division.

Class 7. Parochial Boards for the supervision, direction and assistance of parochial companies in general.

Class 8. Guards. This Class consists of men who attend the ordinary company drills and meetings for the purpose of assisting in a general way and helping maintain order and decorum in and around the hall or meeting premises.

Class 9. The "Flying Column." This Class consists of officers and others who attend the opening and first meetings of new units and help put new companies on their feet.

INDEX

A

- Abnormal boy, 7.
- Activities, problems regarding, 82; suggested, 127; social, 148.
- Adolescence, early, 1; time of, 5; character training in, 11; a period of mystery, 12; and modern life, 13; and incipient manhood, 14; and true liberty, 15; and obedience, 16; and will training, 17; and self-reliance, self-control, 18; importance of prayer in, 20; good points of, 22; need of sympathy and kindness, 22; a critical period, 137.
- Asylums and the Brigade, 150.
- Athletics at camp, 177.
- Attendance, irregularity in, 80; discretion in exacting regular, 85; how to keep up, 223.

B

- Bands, Boys', 215; requisites for, 216; library of, 216.
- Board, problems with the, 86.
- Boxing, misunderstanding regarding, 83.
- Boy, characteristics of, 27; the physical angle, 27; the intellectual angle, 29; the moral angle, 32; the social angle, 35; problem of the, 41; the remedy, 46;

problems with the, 80; of public school, 115, 133; of parochial school, 135; of high school or industry, 136; the loyalties of the, 138; vocation of the, 139.

- Boy Leadership Course, theses of, 227; registration blank for, 229.

Boyville, glimpses of, 13.

- Brigade, object and scope of the, 93; history of, 93; affiliated units of, 98; objections to, 99; military program of, 101; ideals of, 107; principles of, 108; methods of 110; religious influence of, 113; activities and programs of, 119; extension program of, 126; pastoral aspects of, 133; summary of aims, 142; and the parish, 147; and the community, 148; and the school, 149; sources of success, 163; excellence of, 210; conditions for membership in, 211.

Brigade, The, official bulletin, 169.

C

- Camping, social values of, 173; hours of sleep at, 173; food, 174; drink, 174; dangers, 174; poisoning, 175; injuries, 175; sun-

- burn, 175; educational opportunities of, 176; patriotism, 176; collections, 176; recreational features, 176; athletics at, 177; rowing, swimming and fishing, 177; water sports, 178; music, 178; community singing, 179; discipline, 179; program, 180; ceremonies, 181; initiations, 181; valedictory to departing campers, 182; installation of chiefs, 182; visiting days, 183; religious features, 183; general camp rules, 184; activities for, 222.
 Campmasters, hints to, 185.
 Ceremonies at camp, 181.
 Character training of, 11; meaning of, 20; rôle of religion, 20; formation of, 138.
 Childhood, 3.
 Christ, the triumphant, and adolescents, 20.
 Chronological age, 2.
 Circular accompanying registration card, 226.
 Clubs, interesting the, 194.
 Collections of stones, etc., by campers, 176.
 Combination method, 110.
 Commander, examination of conscience, 225.
 Community contacts, promoting, 193.
 Co-operation, 112; a source of success, 163.
 Corruptors, 81.
 Credit, fairness in giving, 73.
 Crime, statistics of, 41.
- D**
- Diplomacy, 79, 84.
 Discipline at camp, 179.
- Discretion, 79, 84.
 Dramatics, publicity through, 196.
 Drill, necessity of, 122; exercises for, 221.
 Drink at camp, 174.
 Drowning, guarding against, 174.
- E**
- Educational opportunities of camp life, 176.
 Educational period, the, 124; material for, 221.
 Education and the boy, 31.
 Enthusiasm, of boy, 37; of leader, 48.
 Environment, 43; in the adolescent period, 138.
 Esprit, cultivating, 72.
 Example, power of, 67.
 Extension program of the Brigade, 126.
- F**
- Fairness, 72; and the boys' play, 157.
 Field days, program for, 222.
 Food at camp, 173.
- G**
- Gambling, 128.
 Games, outdoor, 187, 222.
 Gang, the, 45; proper guidance for, 97; as molding force, 158.
 Gang age, 20; diversions of, 36.
 Grouping of boys, 2.
- H**
- Handbook for Instructors*, excerpt from, 223.
 Headquarters, co-operation with, 165; rights and duties of, 166.

Hikes, 186.
Home and the boy, 30.
Homes and the Brigade, 150.
Humor, 49.

I

Imagination, and the boy, 37;
and the leader, 49.
Indirect Method, 112.
Initiation of newcomers at
camp, 181.
Initiative, 73.
Injuries at camp, 175.
Installation of camp officers,
182.
Institutions and the Brigade,
150.
Intelligence in a leader, 60.

J

Janitors, problems with, 87.
Justice, 72, 84; and the boys'
play, 157.

K

Keller, Helen, optimism of, 60.
Kindness and the adolescent,
22.

L

Leader, personality of, 17;
the most successful, 19;
and character training,
20; enthusiasm of, 48;
sympathetic vision of, 48;
faculty of understanding
the boy, 48; ability to tell
a story, 48; sense of
humor of, 49; imagination
of, 49; religious quality
of, 54; industry of, 56;
patience of, 58; intelli-
gence of, 60; patriotism
of, 63; example of 67;

self-confidence of, 69;
moral ascendancy of, 70;
moral force of, 71; self-
sacrifice of, 71; paternal-
ism of, 72; cultivating
esprit, 72; fairness of,
72; personal dignity of,
74; courage of, 74; per-
sonal integrity of, 74;
need to study boys, 75;
diplomacy and discretion
of, 79; problems with
boys, 80; problems with
superiors, 83; problems
with teachers, 84; prob-
lems with parents, 85;
problems with the board,
86; problems with fellow-
officers, 87; problems with
janitors, 87; co-operation
with the director, 163;
with officers, 164; punctu-
ality of, 168; as camp-
master, 185; the ideal,
196.

Leadership, mode of procedure
for course in, xii; train-
ing for, 41; need of, 47;
qualifications for 53; Bri-
gade military, 67; at-
tributes of, 69; problems
and solutions, 79.

Liberty, true, 15.

Loyalty, the instinct of, 138.

Lynch, Rev. Thomas J.,
founder of the Brigade,
93.

M

Manhood, incipient, 14.

Maturity, 3.

Meetings, regularity of, 89.

Membership in Brigade, con-
ditions for, 211.

Mental tests in World War, 2.

Military training, 100.

Modern life and the adolescent, 13.
 Moral ascendancy, 70.
 Moral force, 71; play as a, 158.
 Morals of boys, caring for, 81.
 Music at camp, 178.

N

Newspaper men, gaining the acquaintance of, 193.
 Non-Catholics, enrollment of, 113.
 Normal boy, 6.

O

Obedience, how to obtain, 16; play and, 157.
 Officers, problems with, 87.
 Orchestras, boys', 216.
 Organizer, the, 201; initial steps of, 206; and the pastor, 207; and existing parish societies, 208; and heads of institutions, 208; requisites of, 209; organization meeting, 209; address of, 210.
 Outdoor games, 187, 222.
 Outings, 186.

P

Parades, publicity through, 196.
 Parents, problems with, 85.
 Parishioners, gaining support of, 168, 207.
 Parochial school boys and the Brigade, 135, 149.
 Pastoral aid given by the Brigade, 148.
 Paternalism, 72.
 Patience, need of, 58.
 Patriotism, the Church and, 62; at camp, 176.

Personality and the adolescent, 17.
 Physical age, 2.
 Physical prowess and the boy, 28.
 Play, as training for life, 153; and delinquency, 154; and will-power, 156; and obedience, 157; and fairness, 157; and teamwork, 157.
 Poisoning, guarding against, 175.
 Police, co-operation with, 195.
 Prayer and the adolescent, 20.
 Precocity, 7.
 Preventive care, 139.
 Program at camp, 180; general Brigade, 221.
 Prudence, 79, 84.
 Puberty, 5.
 Public, gaining support of, 168.
 Public school boys and the Brigade, 115, 133, 149.
 Publicity, seeking, 193.
 Punctuality, 168.
 Punishment, discretion in imposing, 72, 180.

R

Recreation, and the boy, 139; and camp life, 176; games and exercises for, 221, 222.
 Recruiting leaflet, 230.
 Registration blank for Boy Leadership Course, 229.
 Registration card, sample of, 226; circular accompanying, 226.
 Religion, appeal of, 20.
 Religious features at camp, 183.
 Religious societies and the Brigade, 147.

Respect, mutual, 73.
 Rewards, 73.
 Ruckert on the forehead, 12.
 Rules, general camp, 184.

S

Saints and will-power, 21.
 Self-confidence, 69.
 Self-control, 17; and play,
 156.
 Self-reliance, 17.
 Self-sacrifice, 66, 71.
 Senescence, 3.
 Sex instruction, 5.
 Singing at camp, 179.
 Sleep at camp, hours of, 173.
 Social activities of the Bri-
 gade, 148, 222.
 Story-telling, 48.
 Study and home conditions,
 30.
 Sub-normal boy, 7.
 Sunburn, 175.
 Superiors, problems with, 83.
 Sympathy and the adolescent,
 22, 48.

T

Talks, suggested subjects for,
 222.
 Teachers, problems with, 84.
 Teamwork, 157.
 Theses of Boy Leadership
 Course, 227.
 Three-Period Plan, the, 119.

V

Valedictory at camp, 182.
 Visiting days at camp, 183.
 Vocation, choosing a, 139.
 Volunteers, classes of, 236.

W

Water-sports program, 178,
 222.
 Will training, 17; and the
 saints, 21; and play, 156.

Y

Youth, 3.

BOOKS OF DOCTRINE, INSTRUCTION, DEVOTION, MEDITATION, BIOGRAPHY NOVELS, JUVENILES, ETC.

PUBLISHED BY

BENZIGER BROTHERS

CINCINNATI
343 MAIN ST.

NEW YORK
36-38 BARCLAY ST.

CHICAGO
205-207 W. WASHINGTON ST.

Books not marked *net* will be sent postpaid on receipt of the advertised price. Where books are marked *net* ten per cent. must be added for postage. Thus a book advertised at *net* \$1.00 will be sent postpaid on receipt of \$1.10.

1. INSTRUCTION, DOCTRINE, APOLOGETICS, CONTROVERSY, EDUCATIONAL

- AMERICAN PRIEST, THE. SCHMIDT. *net*, \$1.50.
ANECDOTES AND EXAM-
PLES ILLUSTRATING THE
CATHOLIC CATECHISM.
SPIRAGO. *net*, \$2.75.
ART OF PROFITING BY OUR
FAULTS. TISSOT. *net*, \$0.75.
CATECHIST AND THE CATE-
CHUMEN, THE. WEIGAND.
net, \$1.50.
CATECHISM EXPLAINED,
THE. SPIRAGO-CLARKE. *net*,
\$3.75.
CATECHISM OF THE VOWS
FOR THE USE OF RELIG-
IOUS. COTEL, S.J. *net*, \$0.50.
CATHOLIC AMERICAN, THE.
SCHMIDT. *net*, \$0.85.
CATHOLIC BELIEF. FAÀ DI
BRUNO. Paper, \$0.25; cloth, *net*,
\$0.85.
CATHOLIC CEREMONIES AND
EXPLANATION OF THE
ECCLESIASTICAL YEAR.
DURAND. Paper, \$0.25; cloth,
net, \$0.85.
CATHOLIC CUSTOMS AND
SYMBOLS. HENRY, LITT. D.
net, \$1.90.
CATHOLIC'S READY ANSWER,
THE. HILL, S.J. *net*, \$2.00.
CATHOLIC TEACHER'S COM-
PANION, THE. KIRSCH, O.M.
Cap. Imitation leather. *net*,
\$2.75; real leather, \$3.75.
CATHOLIC TEACHING FOR
YOUNG AND OLD. WRAY.
Paper, \$0.25; cloth, *net*, \$0.85.
CATHOLIC'S WORK IN THE
WORLD. MUSSLIN, S.J. *net*,
\$1.50.
CEREMONIAL FOR ALTAR
BOYS. BRITT, O.S.B. *net*,
\$0.60.
CHARACTERISTICS AND RE-
LIGION OF MODERN SO-
CIALISM. MING, S.J. 12mo.
net, \$2.50.
CHILD PREPARED FOR FIRST
COMMUNION. ZULUETA.
Paper, *\$0.08.
CHRISTIAN APOLOGETICS.
DEVIVIER-MESSMER. *net*, \$3.50.
CHRISTIAN EDUCATION.
O'CONNELL. *net*, \$1.00.
CHRISTIAN MOTHER. CRA-
MER. *net*, \$0.85.
CHURCH AND THE PROB-
LEMS OF TODAY, THE.
SCHMIDT. *net*, \$0.85.
CORRECT THING FOR CATH-
OLICS. BUGG. *net*, \$1.25.
DIVINE GRACE. WIRTH, *net*,
\$0.85.
EXPLANATION OF CATHOLIC
MORALS. STAPLETON. *net*,
\$0.85.
EXPLANATION OF THE BAL-
TIMORE CATECHISM. KIN-
KEAD. *net*, \$1.25.
EXPLANATION OF THE APOS-
TLES' CREED. ROLFUS. *net*,
\$0.85.
EXPLANATION OF THE COM-
MANDMENTS. ROLFUS. *net*,
\$0.85.

- EXPLANATION OF GOSPELS AND OF CATHOLIC WORSHIP.** LAMBERT-BRENNAN. Paper, \$0.25; cloth, *net*, \$0.85.
- EXPLANATION OF THE MASS.** COCHEM. *net*, \$0.85.
- EXPLANATION OF THE HOLY SACRAMENTS.** ROLFUS. *net*, \$0.85.
- EXPLANATION OF THE PRAYERS AND CEREMONIES OF THE MASS.** LANSLOTS, O.S.B. *net*, \$0.85.
- EXPLANATION OF THE SALVE REGINA.** ST. ALPHONSUS. *net*, \$1.25.
- EXTREME UNCTION.** Paper, *\$0.12.
- FOLLOWING OF CHRIST, THE.** Plain edition. With reflections. \$0.34.
- FOUNDATION OF TRUE MORALITY.** SLATER, S.J. *net*, \$0.85.
- FUNDAMENTALS OF THE RELIGIOUS LIFE.** SCHLEUTER, S.J. *net*, \$0.75.
- FUTURE LIFE, THE.** SASIA, S.J. *net*, \$3.00.
- GENERAL CONFESSION MADE EASY.** KONINGS, C.S.S.R. Cloth, *\$0.25.
- GENTLEMAN, A.** EGAN. *net*, \$0.85.
- GIFT OF THE KING.** By a Religious. *net*, \$0.60.
- GLORIES AND TRIUMPHS OF THE CATHOLIC CHURCH.** *net*, \$3.50.
- GOFFINE'S DEVOUT INSTRUCTIONS ON THE EPISTLES AND GOSPELS FOR THE SUNDAYS AND HOLY-DAYS.** *net*, \$1.75.
- GREAT ENCYCLICAL LETTERS OF POPE LEO XIII.** *net*, \$2.75.
- GUIDE FOR SACRISTANS.** *net*, \$1.50.
- HANDBOOK OF THE CHRISTIAN RELIGION.** WILMERS, S.J. *net*, \$2.50.
- HEAVEN OPEN TO SOULS.** SEMPLE, S.J. *net*, \$2.75.
- HINTS TO PREACHERS.** HENRY LITT, D. *net*, \$1.90.
- HOME WORLD, THE.** DOYLE, S.J. Paper, \$0.25; cloth, *net*, \$1.25.
- HOW TO COMFORT THE SICK.** KRESS, C.S.S.R. *net*, \$0.85.
- HOW TO MAKE THE MISSION.** By a Dominican Father. Paper, *\$0.12.
- INSTRUCTIONS ON THE COMMANDMENTS OF GOD AND THE SACRAMENTS OF THE CHURCH.** ST. ALPHONSUS LIGUORI. *net*, \$0.85.
- INTRODUCTION TO A DEVOUT LIFE.** ST. FRANCIS DE SALES. *net*, \$1.00.
- LADY, A.** BUGG. *net*, \$1.25.
- LAWS OF THE KING.** By a Religious. *net*, \$0.60.
- LESSONS OF THE SAVIOUR.** By a Religious. *net*, \$0.60.
- LETTERS ON MARRIAGE.** SPALDING, S.J. *net*, \$1.25.
- LITTLE ALTAR BOY'S MANUAL.** \$0.50.
- MANUAL OF SELF-KNOWLEDGE AND CHRISTIAN PERFECTION.** A. HENRY, C.S.S.R. *net*, \$0.75.
- MANUAL OF THEOLOGY FOR THE LAITY.** GEIERMANN, C.S.S.R. Paper, *\$0.45; cloth, *net*, \$0.90.
- MASS-SERVER'S CARD.** Per doz., *net*, \$0.50.
- MORALITY OF MODERN SOCIALISM.** MING, S.J. *net*, \$2.50.
- NARROW WAY, THE.** GEIERMANN, C.S.S.R. *net*, \$0.90.
- OUR FIRST COMMUNION.** REV. WILLIAM R. KELLY. Retail, \$0.25; to schools, \$0.21.
- OUR NUNS.** LORD, S.J. Regular Edition, \$1.75; De Luxe Edition. *net*, \$3.00.
- OUT TO WIN.** Straight Talks to Boys on the Way to Manhood. CONROY, S.J. *net*, \$1.50.
- PRINCIPAL CATHOLIC PRACTICES.** SCHMIDT. *net*, \$1.50.
- QUEEN'S FESTIVALS, THE.** By a Religious. *net*, \$0.60.
- REASONABLENESS OF CATHOLIC CEREMONIES AND PRACTICES.** BURKE. *net*, \$0.75.
- RELIGIOUS STATE, THE.** ST. ALPHONSUS. *net*, \$0.75.
- SACRAMENTALS OF THE HOLY CATHOLIC CHURCH.** LAMBING. Paper, \$0.25; cloth, *net*, \$0.85.
- SHORT CONFERENCES ON THE SACRED HEART.** BRINKMEYER. *net*, \$0.85.

- SHORT COURSE IN CATHOLIC DOCTRINE.** Paper, *\$0.12.
- SHORT STORIES ON CHRISTIAN DOCTRINE.** *net*, \$0.85.
- SIMPLE COURSE OF RELIGION.** WEIGAND. *net* price to schools per 100, \$4.00.
- SOCIALISM: ITS THEORETICAL BASIS AND PRACTICAL APPLICATION.** CATHERINE-GETTELMAN. *net*, \$2.75.
- SOCIAL ORGANIZATION IN PARISHES.** GARESCHÉ, S.J. *net*, \$2.75.
- SODALITY CONFERENCES.** GARESCHÉ, S.J. *net*, \$2.75. First Series.
- SODALITY CONFERENCES.** GARESCHÉ, S.J. *net*, \$2.75. Second Series.
- SPIRITISM FACTS AND FRAUDS.** BLACKMORE, S.J. *net*, \$2.90.
- SPIRITUAL PEPPER AND SALT.** STANG. Paper, *\$0.45; cloth, *net*, \$0.90.
- STORIES OF THE MIRACLES OF OUR LORD.** By a Religious. *net*, \$0.60.
- STORY OF THE FRIENDS OF JESUS.** By a Religious. *net*, \$0.60.
- SUNDAY-SCHOOL DIRECTOR'S GUIDE.** SLOAN. *net*, \$1.50.
- SUNDAY-SCHOOL TEACHER'S GUIDE.** SLOAN. *net*, \$0.85.
- TALKS TO BOYS.** CONROY, S.J. Paper, \$0.25.
- TALKS TO NURSES.** SPALDING, S.J. *net*, \$1.50.
- TALKS TO PARENTS.** CONROY, S.J. *net*, \$1.50.
- TALKS WITH THE LITTLE ONES ABOUT THE APOSTLES' CREED.** By a Religious. *net*, \$0.60.
- TALKS WITH OUR DAUGHTERS.** SISTER M. ELEANORE, Ph.D. Cloth, *net*, \$1.25, ooze leather, *net*, \$2.00.
- TALKS WITH TEACHERS.** SISTER M. PAULA. *net*, \$1.50.
- TRUE POLITENESS.** DEMORE. *net*, \$0.85.
- VOCATIONS EXPLAINED.** Cut flush, *\$0.12.
- WAY OF INTERIOR PEACE.** LEHEN, S.J. *net*, \$2.25.
- WHAT THE CHURCH TEACHES DRURY.** Paper, *\$0.45; cloth, *net*, \$0.90.
- WONDERFUL SACRAMENTS.** THE. DOYLE, S.J. *net*, paper, \$0.25; cloth, *net*, \$1.25.
- WONDER DAYS.** THE. TAGGART. *postpaid*, \$0.35.
- WONDER GIFTS.** THE. TAGGART. *postpaid*, \$0.35.
- WONDER STORY.** THE. TAGGART. *postpaid*, \$0.35.

II DEVOTION, MEDITATION, SPIRITUAL READING, PRAYER-BOOKS

- ABANDONMENT; or Absolute Surrender of Self to Divine Providence.** CAUSSADE, S.J. *net*, \$0.75.
- ADORATION OF THE BLESSED SACRAMENT.** TESNIERE. *net*, \$0.85.
- BLESSED SACRAMENT BOOK.** Prayer-Book by FATHER LASANCE. Im. leather. \$2.25.
- BREAD OF LIFE.** THE. WILLIAM. *net*, \$1.35.
- CATHOLIC GIRL'S GUIDE.** THE. Prayer-Book by FATHER LASANCE. Seal grain cloth, stiff covers, red edges, \$1.35. Im. leather, limp, red edges, \$1.50; gold edges, \$2.00. Real leather, limp, gold edges, \$2.25.
- COMMUNION DEVOTIONS FOR RELIGIOUS SISTERS OF NOTRE DAME.** Imitation leather, *net*, \$2.75; leather, \$3.75.
- DEVOTIONS AND PRAYERS BY ST. ALPHONSUS.** WARD. *net*, \$1.50.
- DEVOTIONS AND PRAYERS FOR THE SICK ROOM.** KREBS. *net*, \$0.85.
- EARLY FRIENDS OF CHRIST.** THE. CONROY, S.J. *net*, \$1.75.
- EPITOME OF THE PRIESTLY LIFE.** AN. ARVISENET-O'SULLIVAN. *net*, \$2.50.
- EUCCHARISTIC SOUL ELEVATIONS.** STADELMAN, C.S.Sp. *net*, \$0.60.
- EVER TIMELY THOUGHTS.** GARESCHÉ, S.J. *net*, 0.90.
- FAIREST FLOWER OF PARADISE.** LEFICIER, O.S.M. *net*, \$1.50.

- FIRST SPIRITUAL AID TO THE SICK. McGRATH. *net*, \$0.60.
- FOR FREQUENT COMMUNICANTS. ROCHE, S.J. Paper, *\$0.12.
- GLORIES OF THE SACRED HEART. HAUSER, S.J. *net*, \$1.75.
- GO TO JOSEPH. LEPICIER, O.S.M. *net*, \$1.50.
- GREETINGS TO THE CHRIST-CHILD. Poems. *net*, \$0.60.
- HELP FOR THE POOR SOULS. ACKERMANN, \$0.45.
- HELPS TO A SPIRITUAL LIFE. SCHNEIDER. *net*, \$0.45.
- HER LITTLE WAY. CLARKE. *net*, \$1.00.
- HIDDEN TREASURE, THE. ST. LEONARD. *net*, \$0.75.
- HOLY HOUR, THE. KEILEY. 16mo, *\$0.12.
- HOLY HOUR OF ADORATION. STANG. *net*, \$0.90.
- HOLY SOULS BOOK. Reflections on Purgatory. A Complete Prayer-Book. By Rev. F. X. LASANCE. Imitation leather, round corners, red edges, \$1.75; gold edges, \$2.25; real leather, gold edges, \$3.00.
- HOLY VIATICUM OF LIFE AS OF DEATH. DEVER. *net*, \$1.25.
- IMITATION OF THE SACRED HEART. ARNOUDT. *net*, \$1.75.
- IN HEAVEN WE KNOW OUR OWN. BLOT, S.J. *net*, \$0.75.
- JESUS CHRIST, THE KING OF OUR HEARTS. LEPICIER, O.S.M. *net*, \$1.50.
- KEEP THE GATE. WILLIAMS, S.J. *net*, \$1.50.
- LIFE'S LESSONS. GARESCHÉ, S.J. *net*, \$0.90.
- LITTLE COMMUNICANTS' PRAYER-BOOK. SLOAN. \$0.25.
- LITTLE MANUAL OF ST. ANTHONY. LASANCE. *net*, \$0.35.
- LITTLE MANUAL OF ST. JOSEPH. LINGS. *net*, \$0.25.
- LITTLE MANUAL OF ST. RITA. McGRATH. \$0.90.
- LITTLE MASS BOOK, THE. LYNCH. Paper, *\$0.08.
- LITTLE OFFICE OF THE BLESSED VIRGIN MARY. In Lat.-Eng. *net*, \$1.50; in Latin only, *net*, \$1.25.
- LITTLE OFFICE OF THE IMMACULATE CONCEPTION. Paper, *\$0.08.
- MANNA OF THE SOUL. Vest-pocket Edition. A little Book of Prayer for Men and Women. By Rev. F. X. LASANCE. Oblong, 32mo. \$0.85.
- MANNA OF THE SOUL. A Book of Prayer for Men and Women. By Rev. F. X. LASANCE. Extra Large Type Edition, 544 pages, 16mo. \$1.75.
- MANNA OF THE SOUL. Prayer-Book by Rev. F. X. LASANCE. Thin Edition. Im. leather. \$1.25.
- MANNA OF THE SOUL. Prayer-Book by Rev. F. X. LASANCE. Thin Edition with Epistles and Gospels. \$1.50.
- MANUAL OF THE HOLY EUCHARIST. LASANCE. Imitation leather, limp, red edges. *net*, \$1.75.
- MARY, HELP OF CHRISTIANS. HAMMER, O.F.M. *net*, \$3.50.
- MASS DEVOTIONS AND READINGS ON THE MASS. LASANCE. Im. leather, limp, red edges. *net*, \$1.75.
- MEANS OF GRACE. BRENNAN. *net*, \$5.00.
- MEDITATIONS FOR ALL THE DAYS OF THE YEAR. HAMON, S.S. 5 vols. *net*, \$8.75.
- MEDITATIONS FOR EVERY DAY IN THE MONTH. NEPVEU, S.J. *net*, \$0.85.
- MEDITATIONS FOR EVERY DAY IN THE YEAR. BAXTER, S.J. *net*, \$2.00.
- MEDITATIONS FOR EVERY DAY IN THE YEAR ON THE LIFE OF OUR LORD. VERCRUYSSÉ, S.J. 2 vols. *net*, \$4.50.
- MEDITATIONS FOR THE USE OF THE SECULAR CLERGY. CHAIGNON, S.J. 2 vols. *net*, \$7.00.
- MEDITATIONS ON THE SEVEN WORDS OF OUR LORD ON THE CROSS. PERRAUD. *net*, \$1.00.
- MEDITATIONS ON THE LIFE, THE TEACHING AND THE PASSION OF JESUS CHRIST. ILG-CLARKE. 2 vols. *net*, \$5.00.

- MEDITATIONS ON THE MYSTERIES OF OUR HOLY FAITH.** BARRAUD, S.J. 2 vols. *net*, \$4.50.
- MEDITATIONS ON THE SUFFERINGS OF JESUS CHRIST.** PERINALDO. *net*, \$0.85.
- MISSION BOOK FOR THE MARRIED.** GIRARDEY, C.S.S.R. \$0.90.
- MISSION REMEMBRANCE OF THE REDEMPITOR FATHERS.** GEIERMANN, C.S.S.R. \$0.90.
- MOMENTS BEFORE THE TABERNACLE.** RUSSELL, S.J. *net*, \$0.60.
- MORE SHORT SPIRITUAL READINGS FOR MARY'S CHILDREN.** CECILIA. *net*, \$0.85.
- MOST BELOVED WOMAN, THE.** GARESCHÉ, S.J. *net*, \$0.90.
- MY GOD AND MY ALL.** A Prayer-Book for Children. By Rev. F. X. LASANCE. Black or white, cloth, square corners, white edges, retail, \$0.35. Imit. leather, black or white, seal grain, gold edges, retail, \$0.70. Persian Morocco, gold side and edges, retail, \$1.25. Same, white leather, retail, \$1.50. Celluloid, retail, \$1.00; with Indulgence Cross, retail, \$1.35.
- MY PRAYER-BOOK.** Happiness in Goodness. Reflections, Counsels, Prayers, and Devotions. By Rev. F. X. LASANCE. 16mo. Seal grain cloth, stiff covers, \$1.35. Imitation leather, limp, round corners, red edges, \$1.50; gold edges, \$2.00. Real Leather, gold edges, \$2.25.
- MY PRAYER-BOOK.** Extra Large Type Edition. By Rev. F. X. LASANCE. Seal grain cloth, stiff covers, square corners, red edges, \$1.75. Imitation leather, round corners, red edges, \$2.00. Imitation leather, round corners, gold edges, \$2.75. American seal, limp, gold side, gold edges, \$8.25.
- NEW MISSAL FOR EVERY DAY, THE.** Complete Missal in English for Every Day in the Year. New 1924 Edition. With Introduction Notes, and a Book of Prayer. By Rev. F. X. LASANCE. Oblong, 32mo. Imitation leather. \$2.25.
- NEW MISSAL FOR EVERY DAY.** (Student's Edition.) By Rev. F. X. LASANCE. Retail, \$1.75.
- NEW MANUAL OF ST. ANTHONY.** *net*, \$0.90.
- NEW TESTAMENT.** 12mo edition. Large type. Cloth, *net*, \$1.75; 32mo edition. Flexible, *net*, \$0.45; cloth, *net*, \$0.80; Amer. seal, *net*, \$1.35.
- NEW TESTAMENT AND PRAYER-BOOK COMBINED.** *net*, \$0.85.
- NOVENA IN HONOR OF BLESSED THERESE OF THE CHILD JESUS.** COLEMAN, *net*, \$0.15.
- OFFICE OF HOLY WEEK, COMPLETE.** Latin and English. Cut flush, *net*, \$0.40; silk cloth, *net*, \$0.60; Am. seal, red edges, *net*, \$1.25.
- OUR FAVORITE DEVOTIONS.** LINGS. *net*, \$1.00.
- OUR FAVORITE NOVENAS.** LINGS. *net*, \$1.00.
- OUR LADY BOOK.** By Rev. F. X. LASANCE. Imitation leather, limp, round corners, red edges, \$1.85. Morocco Grain, Imitation Leather, gold edges, \$2.50. American Seal, limp, gold side, gold edges, \$3.00. Rutland, limp, red under gold edges, \$3.75. Turkey Morocco, limp, gold roll, red under gold edges, \$4.75.
- OUTLINE MEDITATIONS.** CECILIA. *net*, \$1.75.
- PATHS OF GOODNESS, THE.** GARESCHÉ, S.J. *net*, \$0.90.
- POCKET PRAYER-BOOK.** Cloth. *net*, 0.45.
- POLICEMEN'S AND FIREMEN'S COMPANION.** McGRATH. \$0.35.
- PRAYER-BOOK FOR RELIGIOUS.** LASANCE. 16mo. Imitation leather, limp, red edges, *net*, \$2.50.
- PRAYERS FOR OUR DEAD.** McGRATH. Cloth, \$0.35; imitation leather, \$0.75.
- PRISONER OF LOVE.** Prayer-Book by FATHER LASANCE. Im. leather, limp, red edges, \$2.00.
- PRIVATE RETREAT FOR RELIGIOUS.** GEIERMANN, C.S.S.R. *net*, \$2.50.

REFLECTIONS FOR RELIGIOUS. LASANCE. *net*, \$2.50.
 REJOICE IN THE LORD. Prayer-Book by FATHER LASANCE. \$1.75.
 ROSEWREATH FOR THE CROWNING, A. REV. JOHN P. CLARKE, *net*, \$1.00.
 ROSARY, THE CROWN OF MARY. Dominican Father. 16mo, paper, *\$0.12.
 RULES OF LIFE FOR THE PASTOR OF SOULS. SLATER-RAUCH. *net*, \$1.50.
 SACRED HEART BOOK. Prayer-Book by FATHER LASANCE. Im. leather, limp, red edges, \$1.75.
 SACRED HEART STUDIED IN THE SACRED SCRIPTURES. SAINTRAIN *net*, \$0.85.
 SACRIFICE OF THE MASS WORTHILY CELEBRATED. CHAIGNON, S.J. *net*, \$2.75.
 SECRET OF SANCTITY. CRASSET, S.J. *net*, \$0.85.
 SERAPHIC GUIDE, THE. \$1.00.
 SHORT MEDITATIONS FOR EVERY DAY. LASAUSSE. *net*, \$0.85.
 SHORT VISITS TO THE BLESSED SACRAMENT. LASANCE. *net*, \$0.35.
 SODALIST'S VADE MECUM. *net*, \$0.90.
 SOLDIERS' AND SAILORS' COMPANION. McGRATH. Vest-pocket shape, silk cloth or khaki. \$0.35.
 SOUVENIR OF THE NOVITIATE. TAYLOR. *net*, \$0.85.
 SPIRIT OF SACRIFICE, THE, AND THE LIFE OF SACRIFICE IN THE RELIGIOUS STATE. GIRAUD. *net*, \$3.00.
 SPIRITUAL CONSIDERATIONS. BUCKLER, O.P. *net*, \$0.85.
 SUNDAY MISSAL, THE, LASANCE. Im. leather, limp, red edges, \$1.90.
 THINGS IMMORTAL, THE. GARESCHÉ, S.J. *net*, \$0.90.
 THOUGHTS ON THE RELIGIOUS LIFE. LASANCE. Im.

leather, limp, red edges, *net*, \$2.50.
 THY KINGDOM COME. MCFATT, S.J. *net*, \$0.30.
 TRUE SPOUSE OF CHRIST. LIGUORI. *net*, \$1.75.
 VALUES EVERLASTING, THE. GARESCHÉ, S.J. *net*, \$0.90.
 VENERATION OF THE BLESSED VIRGIN. ROHNER-BRENNAN. *net*, \$0.85.
 VIGIL HOUR, THE. RYAN, S.J. Paper, *\$0.12.
 VISITS TO JESUS IN THE TABERNACLE. LASANCE. Im. leather, limp, red edges, \$2.00.
 VISITS TO THE MOST HOLY SACRAMENT. LIGUORI. *net*, \$0.90.
 WAY OF THE CROSS. Paper, *\$0.08.
 WAY OF THE CROSS. Illustrated. Method of St. ALPHONSUS LIGUORI. *\$0.15.
 WAY OF THE CROSS, THE. Very large-type edition. Method of St. ALPHONSUS LIGUORI. *\$0.20.
 WAY OF THE CROSS. Eucharistic method. *\$0.15.
 WAY OF THE CROSS. By a Jesuit Father. *\$0.25.
 WAY OF THE CROSS. Method of St. FRANCIS OF ASSISI. *\$0.15.
 WITH GOD. Prayer-Book by FATHER LASANCE. Im. leather, limp, red edges, \$2.00.
 YEARNING FOR GOD. WILLIAMS, S.J. *net*, \$1.50.
 YOUNG MAN'S GUIDE, THE. Prayer-Book by FATHER LASANCE. Seal grain cloth, stiff covers, red edges, \$1.35. Im. leather, limp, red edges, \$1.50; gold edges, \$2.00.
 YOUR INTERESTS ETERNAL. GARESCHÉ, S.J. *net*, \$0.90.
 YOUR NEIGHBOR AND YOU. GARESCHÉ, S.J. *net*, \$0.90.
 YOUR OWN HEART. GARESCHÉ, S.J. *net*, \$0.90.
 YOUR SOUL'S SALVATION. GARESCHÉ, S.J. *net*, \$0.90.

III. THEOLOGY, LITURGY, HOLY SCRIPTURE, PHILOSOPHY, SCIENCE, CANON LAW

ALTAR PRAYERS. Edition A: English and Latin, *net*, \$1.75.
 Edition B: German-English-Latin, *net*, \$2.00.

ANNOUNCEMENT BOOK. 12mo, *net*, \$2.50.
 BAPTISMAL RITUAL. 12mo, *net*, \$1.50.

- BENEDICENDA. SCHULTE. *net*, \$2.75.
- BURIAL RITUAL. Cloth, *net*, \$2.50; sheepskin, *net*, \$3.75.
- CASES OF CONSCIENCE. SLATER, S.J. 2 vols. *net*, \$6.00.
- CHRIST'S TEACHING CONCERNING DIVORCE. GIGOT. *net*, \$2.75.
- CLERGYMAN'S HANDBOOK OF LAW. SCANLON. *net*, \$2.25.
- COMBINATION RECORD FOR SMALL PARISHES. *net*, \$8.00.
- COMMENTARY ON THE PSALMS. BERRY. *net*, \$3.50.
- COMPENDIUM SACRÆ LITURGICÆ. WAPELHORST, O.F.M. *net*, \$3.00.
- GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES. GIGOT. *net*, \$4.00.
- GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES. Abridged edition. GIGOT. *net*, \$2.75.
- HOLY BIBLE, THE. Large type, handy size. Cloth, \$2.50.
- HYMNS OF THE BREVIARY AND MISSAL, THE. BRITT, O.S.B. *net*, \$3.00.
- JESUS LIVING IN THE PRIEST. MILLET, S.J.-BYRNE. *net*, \$3.25.
- LIBER STATUS ANIMARUM, or Parish Census Book. Large edition, size, 14x10 inches. 100 Families. 200 pp., half leather, *net*, \$7.00; 200 Families. 400 pp. half leather, *net*, \$8.00; Pocket Edition. *net*, \$0.50.
- MANUAL OF HOMILETICS AND CATECHETICS. SCHUECH-LUEBERMANN. *net*, \$2.25.
- MARRIAGE LEGISLATION IN THE NEW CODE. AYRINHAC, S.S. *net*, \$2.50.
- MARRIAGE RITUAL. Cloth, gilt edges, *net*, \$2.50; sheepskin, gilt edges, *net*, \$3.75.
- MESSAGE OF MOSES AND MODERN HIGHER CRITICISM. GIGOT. Paper. *net*, \$0.15.
- MISSALE ROMANUM. Benziger Brothers' Authorized Vatican Edition. Black or Red Amer. morocco, gold edges, *net*, \$15.00; Red Amer. morocco, gold stamping and edges, *net*, \$17.50. Red finest quality morocco, red under gold edges, *net*, \$22.00.
- MORAL PRINCIPLES AND MEDICAL PRACTICE. COPPENS, S.J.-SPALDING, S.J. *net*, \$2.50.
- OUTLINES OF JEWISH HISTORY. GIGOT, D.D. *net*, \$2.75.
- OUTLINES OF NEW TESTAMENT HISTORY. GIGOT. *net*, \$2.75.
- PASTORAL THEOLOGY. STANG. *net*, \$2.25.
- PENAL LEGISLATION IN THE NEW CODE OF CANON LAW. AYRINHAC, S.S. *net*, \$3.00.
- PEW COLLECTION AND RECEIPT BOOK. Indexed. 11x8 inches. *net*, \$3.00.
- PREPARATION FOR MARRIAGE. MCHUGH, O.P. *net*, \$0.60.
- PRAXIS SYNODALIS. Manuale Synodi Diocesanæ ac Provincialis Celebrandæ. *net*, \$1.00.
- RECORD OF BAPTISMS. 200 pages, 700 entries, *net*, \$7.00. 400 pages, 1400 entries, *net*, \$9.00. 600 pages, 2100 entries. *net*, \$12.00.
- RECORD OF CONFIRMATIONS. *net*, \$6.00.
- RECORD OF FIRST COMMUNIONS. *net*, \$6.00.
- RECORD OF INTERMENTS. *net*, \$6.00.
- RECORD OF MARRIAGES. Size 14x10 inches. 200 pages, 700 entries, *net*, \$7.00. 400 pages, 1400 entries, *net*, \$9.00. 600 pages, 2100 entries, *net*, \$12.00.
- RITUALE COMPENDIOSUM. Cloth, *net*, \$1.25; seal, *net*, \$2.00.
- SANCTUARY BOYS' ILLUSTRATED MANUAL. MCCALLEN, S.S. *net*, \$1.00.
- SHORT HISTORY OF MORAL THEOLOGY. SLATER, S.J. *net*, \$0.75.
- SPECIAL INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT. GIGOT. Part I. *net*, \$2.75. Part II, *net*, \$3.25.
- TEXTUAL CONCORDANCE OF THE HOLY SCRIPTURES. WILLIAMS. *net*, \$5.75.
- WHAT CATHOLICS HAVE DONE FOR SCIENCE. BRENNAN. *net*, \$0.85.

IV. SERMONS

- CHRISTIAN MYSTERIES.** BONOMELLI, D.D.-BYRNE, 4 vols., *net*, \$9.00.
- EIGHT-MINUTE SERMONS.** DEMOUY, 2 vols., *net*, \$4.00.
- FUNERAL SERMONS.** WIRTH, O.S.B. *net*, \$3.00.
- HOMILIES ON THE COMMON OF SAINTS.** BONOMELLI-BYRNE, 2 vols., *net*, \$4.50.
- HOMILIES ON THE EPISTLES AND GOSPELS.** BONOMELLI-BYRNE, 4 vols., *net*, \$9.00.
- POPULAR SERMONS ON THE CATECHISM.** BAMBERG-THURSTON, S.J. 3 vols., *net*, \$8.50.
- SERMONS.** CANON SHEEHAN. *net*, \$3.00.
- SERMONS FOR CHILDREN'S MASSES.** FRASSINETTI-LINGS. *net*, \$2.50.
- SERMONS FOR THE SUNDAYS AND CHIEF FESTIVALS OF THE ECCLESIASTICAL YEAR.** POTTGEISSER, S.J. 2 vols., *net*, \$5.00.
- THREE-MINUTE HOMILIES.** McDONOUGH. *net*, \$2.00.
- SERMONS.** WHELAN, O.S.A. *net*, \$2.00.
- SERMONS ON THE MASS, THE SACRAMENTS AND THE SACRAMENTALS.** FLYNN. *net*, \$2.75.
- SODALITY CONFERENCES.** GARESCHÉ, S.J. *net*, \$2.75.

V. HISTORY, BIOGRAPHY, HAGIOLOGY, TRAVEL

- AUTOBIOGRAPHY OF ST. IGNATIUS LOYOLA.** O'CONNOR, S.J. *net*, \$1.75.
- CHILD'S LIFE OF ST. JOAN OF ARC.** MANNIX. *net*, \$1.50.
- GROWTH AND DEVELOPMENT OF THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES.** BURNS, C.S.C. *net*, \$2.50.
- HISTORY OF THE CATHOLIC CHURCH.** BRUECK, 2 vols., *net*, \$5.50.
- HISTORY OF THE CATHOLIC CHURCH.** BUSINGER-BRENNAN. *net*, \$3.50.
- HISTORY OF THE CATHOLIC CHURCH.** BUSINGER-BRENNAN. *net*, \$3.75.
- HISTORY OF THE PROTESTANT REFORMATION.** COBBETT-GASQUET. *net*, \$0.85.
- HISTORY OF THE MASS.** O'BRIEN. *net*, \$2.00.
- HOLINESS OF THE CHURCH IN THE NINETEENTH CENTURY.** KEMPF, S.J. *net*, \$2.75.
- ILLUSTRATED LIVES OF PATRON SAINTS FOR BOYS.** MANNIX. *net*, \$1.00.
- ILLUSTRATED LIVES OF PATRON SAINTS FOR GIRLS.** MANNIX. *net*, \$1.00.
- LIFE OF ST. MARGARET MARY ALACOQUE.** Illustrated. BOUGAUD. *net*, \$2.75.
- LIFE OF CHRIST.** BUSINGER-BRENNAN. Illustrated. Half morocco, gilt edges, *net*, \$15.00.
- LIFE OF CHRIST.** Illustrated. BUSINGER-MULLETT. *net*, \$3.50.
- LIFE OF CHRIST.** COCHEM. *net*, \$0.85.
- LIFE OF ST. IGNATIUS LOYOLA.** GENELLI, S.J. *net*, \$0.85.
- LIFE OF MADEMOISELLE LE GRAS.** *net*, \$0.85.
- LIFE OF THE BLESSED VIRGIN.** ROHNER. *net*, \$0.85.
- LITTLE LIVES OF THE SAINTS FOR CHILDREN.** BERTHOLD. *net*, \$0.75.
- LITTLE PICTORIAL LIVES OF THE SAINTS.** With 400 illustrations. *net*, \$2.00.
- LIVES OF THE SAINTS.** BUTLER. Paper, \$0.25; cloth, *net*, \$0.85.
- LOURDES.** CLARKE, S.J. *net*, \$0.85.
- MARY THE QUEEN.** By a Religious. *net*, \$0.60.
- MIDDLE AGES, THE.** SHAHAN. *net*, \$3.00.
- MILL TOWN PASTOR, A.** CONROY, S.J. *net*, \$1.75.
- NAMES THAT LIVE IN CATHOLIC HEARTS.** SADLIER. *net*, \$0.85.
- OUR NUNS.** LORD, S.J. Regular Edition, \$1.75; DeLuxe Edition, *net*, \$3.00.
- OUR OWN ST. RITA.** CORCORAN, O.S.A. *net*, \$1.50.
- PASSIONISTS, THE.** WARD, C.P. *net*, \$4.00.
- PATRON SAINTS FOR CATHOLIC YOUTH.** By M. E. MAN-

nix. Each life separately in attractive colored paper cover with illustration on front cover. Each 10 cents postpaid; per 25 copies, assorted, *net*, \$1.75; per 100 copies, assorted, *net*, \$6.75. Sold only in packages containing 5 copies of one title.

For Boys: St. Joseph; St. Aloysius; St. Anthony; St. Bernard; St. Martin; St. Michael; St. Francis Xavier; St. Patrick; St. Charles; St. Philip.

The above can be had bound in 1 volume, cloth, *net*, \$1.00.

For Girls: St. Ann; St. Agnes; St. Teresa; St. Rose of Lima; St. Cecilia; St. Helena; St. Bridget; St. Catherine; St. Elizabeth; St. Margaret.

The above can be had bound in 1 volume, cloth, *net*, \$1.00.

PICTORIAL LIVES OF THE SAINTS. With nearly 400 illustrations and over 600 pages. *net*, \$5.00.

POPULAR LIFE OF ST. TERESA. L'ABBÉ JOSEPH. *net*, \$0.85.

PRINCIPLES, ORIGIN AND ESTABLISHMENT OF THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES. BURNS, C.S.C. *net*, \$2.50.

RAMBLES IN CATHOLIC LANDS. BARRETT, O.S.B. Illustrated, *net*, \$3.50.

ROMA. Pagan Subterranean and Modern Rome in Word and Picture. By REV. ALBERT KUHN, O.S.B., D.D. Preface by CARDINAL GIBBONS. 617 pages, 744 illustrations. 48 full-page inserts, 3 plans of Rome in colors. 8½x12 inches. Red im. leather, gold side. *net*, \$12.00.

ROMAN CURIA AS IT NOW EXISTS. MARTIN, S.J. *net*, \$2.50.

ST. ANTHONY. WARD. *net*, \$0.85.

ST. FRANCIS OF ASSISI. DU-BOIS, S.M. *net*, \$0.85.

ST. JOAN OF ARC. LYNCH, S.J. Illustrated. *net*, \$2.75.

ST. JOHN BERCHEMANS. DE-LEHAYE, S.J.-SEMPLE, S.J. *net*, \$1.50.

SAINTS AND PLACES. By JOHN AYSCOUGH. Illustrated. *net*, \$3.00.

SHORT LIVES OF THE SAINTS. DOWNNELLY. *net*, \$0.90.

STORY OF THE DIVINE CHILD. Told for Children. LINGS. *net*, \$0.60.

STORY OF THE ACTS OF THE APOSTLES. LYNCH, S.J. Illustrated. *net*, \$2.75.

WOMEN OF CATHOLICITY. SADLER. *net*, \$0.85.

WONDER STORY, THE. TAG-GART. Illustrated. Board covers. *net*, \$0.25; per 100, \$22.50. Also an edition in French and Polish at same prices.

VI. JUVENILES

FATHER FINN'S BOOKS.

Each, *net*, \$1.00.

LORD BOUNTIFUL.

ON THE RUN.

BOBBY IN MOVIELAND.

FACING DANGER.

HIS LUCKIEST YEAR. A

Sequel to "Lucky Bob."

LUCKY BOB.

PERCY WYNN; OR, MAKING A BOY OF HIM.

TOM PLAYFAIR; OR, MAKING A START.

CLAUDE LIGHTFOOT; OR, HOW THE PROBLEM WAS SOLVED.

HARRY DEE; OR, WORKING IT OUT.

ETHELRED PRESTON; OR, THE ADVENTURES OF A NEWCOMER.

THE BEST FOOT FORWARD; AND OTHER STORIES.

"BUT THY LOVE AND THY GRACE."

CUPID OF CAMPION.

THAT FOOTBALL GAME, AND WHAT CAME OF IT.

THE FAIRY OF THE SNOWS.

THAT OFFICE BOY.

HIS FIRST AND LAST APPEARANCE.

MOSTLY BOYS. SHORT STORIES.

FATHER SPALDING'S BOOKS.

Each, *net*, \$1.00.

IN THE WILDS OF THE CANYON.

SIGNALS FROM THE BAY TREE.

HELD IN THE EVER-
 GLADES.
 AT THE FOOT OF THE
 SANDHILLS.
 THE CAVE BY THE BEECH
 FORK.
 THE SHERIFF OF THE
 BEECH FORK.
 THE CAMP BY COPPER
 RIVER.
 THE RACE FOR COPPER
 ISLAND.
 THE MARKS OF THE BEAR
 CLAWS.
 THE OLD MILL ON THE
 WITHROSE.
 THE SUGAR CAMP AND
 AFTER.
 ADVENTURE WITH THE
 APACHES. FERRY. *net*, \$0.60.
 ALTHEA. NIRDLINGER. *net*, \$0.85.
 AS GOLD IN THE FURNACE.
 COPUS, S.J. *net*, \$0.85.
 AS TRUE AS GOLD. MANNIX.
net, \$0.60.
 AT THE FOOT OF THE SAND-
 HILLS. SPALDING, S.J. *net*,
 \$1.00.
 AWAKENING OF EDITH, THE.
 Illustrated. SPECKING. *net*, \$1.50.
 BELL FOUNDRY. SCHACHING.
net, \$0.60.
 BERKLEYS, THE. WIGHT. *net*,
 \$0.60.
 BEST FOOT FORWARD, THE.
 FINN, S.J. *net*, \$1.00.
 BETWEEN FRIENDS. AUMERLE.
net, \$0.85.
 BISTOURI. MELANDRI. *net*, \$0.60.
 BLISSYLVANIA POST-OFFICE.
 TAGGART, *net*, \$0.60.
 BOBBY IN MOVIELAND. FINN,
 S.J. *net*, \$1.00.
 BOB O'LINK. WAGGAMAN. *net*,
 \$0.60.
 BROWNIE AND I. AUMERLE. *net*,
 \$0.85.
 BUNT AND BILL. MULHOLLAND.
net, \$0.60.
 "BUT THY LOVE AND THY
 GRACE." FINN, S.J. *net*, \$1.00.
 BY BRANSCOME RIVER. TAG-
 GART. *net*, \$0.60.
 CAMP BY COPPER RIVER.
 SPALDING, S.J. *net*, \$1.00.
 CAPTAINED. WAGGAMAN. *net*,
 \$1.25.
 CAVE BY THE BEECH FORK.
 SPALDING, S.J. *net*, \$1.00.
 CHILDREN OF CUPA. MANNIX.
net, \$0.60.
 CHILDREN OF THE LOG
 CABIN. DELAMARE. *net* \$0.85.
 CLARE LORAIN. "LEE." *net*,
 \$0.85.
 CLAUDE LIGHTFOOT, FINN,
 S.J. *net*, \$1.00.
 COBRA ISLAND. BOYTON, S.J.
net, \$1.25.
 CUPA REVISITED. MANNIX. *net*,
 \$0.60.
 CUPID OF CAMPION. FINN, S.J.
net, \$1.00.
 DADDY DAN. WAGGAMAN. *net*,
 \$0.60.
 DAN'S BEST ENEMY. HOLLAND.
 S.J. *net*, \$1.25.
 DEAREST GIRL, THE. TAGGART.
net, \$1.50.
 DEAR FRIENDS. NIRDLINGER.
net, \$0.85.
 DIMPLING'S SUCCESS. MUL-
 HOLLAND. *net*, \$0.60.
 ETHELRED PRESTON. FINN,
 S.J. *net*, \$1.00.
 EVERY-DAY GIRL, AN. CROW-
 LEY. *net*, \$0.60.
 FACING DANGER. FINN, S.J.
net, \$1.00.
 FAIRY OF THE SNOWS. FINN,
 S.J. *net*, \$1.00.
 FINDING OF TONY. WAGGA-
 MAN. *net*, \$1.25.
 FIVE BIRDS IN A NEST. DELA-
 MARE. *net*, \$0.85.
 FIVE O'CLOCK STORIES. By a
 Religious. *net*, \$0.85.
 FLOWER OF THE FLOCK. EGAN.
net, \$1.25.
 FOR THE WHITE ROSE. HINK-
 SON. *net*, \$0.60.
 FRED'S LITTLE DAUGHTER.
 SMITH. *net*, \$0.60.
 FREDDY CARR'S ADVEN-
 TURES. GARROLD, S.J. *net*, \$0.85.
 FREDDY CARR AND HIS
 FRIENDS. GARROLD, S.J. *net*,
 \$0.85.
 GOLDEN LILY, THE. HINKSON,
net, \$0.60.
 GREAT CAPTAIN, THE. HINK-
 SON. *net*, \$0.60.
 HALDEMAN CHILDREN, THE.
 MANNIX. *net*, \$0.60.
 HARMONY FLATS. WHITMIRE.
net, \$0.85.
 HARRY DEE. FINN, S.J. *net*,
 \$1.00.
 HARRY RUSSELL. COPUS, S.J.
net, \$0.85.
 HEIR OF DREAMS, AN. O'MAL-
 LEY. *net*, \$0.60.
 HELD IN THE EVERGLADES.
 SPALDING, S.J. *net*, \$1.00.

HIS FIRST AND LAST APPEARANCE. FINN, S.J. *net*, \$1.00.
 HIS LUCKIEST YEAR. FINN, S.J. *net*, \$1.00.
 HOSTAGE OF WAR, A. BONE-STEEL. *net*, \$0.60.
 HOW THEY WORKED THEIR WAY. EGAN. *net*, \$0.85.
 IN QUEST OF ADVENTURE. MANNIX. *net*, \$0.60.
 IN QUEST OF THE GOLDEN CHEST. BARTON. *net*, \$0.85.
 IN THE WILDS OF THE CANYON. SPALDING, S.J. *net*, \$1.00.
 JACK. By a Religious, H. C. J. *net*, \$0.60.
 JACK-O'LANTERN. WAGGAMAN. *net*, \$0.60.
 JACK HILDRETH ON THE NILE. TAGGART. *net*, \$0.85.
 JUNIORS OF ST. BEDE'S. BRYSON. *net*, \$0.85.
 KLONDIKE PICNIC, A. DONNELLY. *net*, \$0.85.
 LEGENDS AND STORIES OF THE HOLY CHILD JESUS. LUTZ. *net*, \$0.85.
 LITTLE APOSTLE ON CRUTCHES. DELAMARE. *net*, \$0.60.
 LITTLE GIRL FROM BACK EAST. ROBERTS. *net*, \$0.60.
 LITTLE LADY OF THE HALL. RYEMAN. *net*, \$0.60.
 LITTLE MARSHALS AT THE LAKE. NIXON-ROULET. *net*, \$0.85.
 LITTLE MISSY. WAGGAMAN, *net*, \$0.60.
 LOYAL BLUE AND ROYAL SCARLET. TAGGART. *net*, \$1.25.
 LORD BOUNTIFUL. FINN, S.J. *net*, \$1.00.
 LUCKYBOB. FINN, S.J. *net*, \$1.00.
 MADCAP SET AT ST. ANNE'S. BRUNOWE. *net*, \$0.60.
 MAD KNIGHT, THE. SCHACHING. *net*, \$0.60.
 MAKING OF MORTLAKE. COPUS, S.J. *net*, \$0.85.
 MAN FROM NOWHERE. SADLIER. *net*, \$0.85.
 MARKS OF THE BEAR CLAWS. SPALDING, S.J. *net*, \$1.00.
 MARY ROSE AT BOARDING SCHOOL. WIRRIES. *net*, \$1.00.
 MARY ROSE SOPHOMORE. WIRRIES. *net*, \$1.00.
 MARY TRACY'S FORTUNE. SADLIER. *net*, \$0.60.
 MILLY AVELING. SMITH. *net*, \$0.85.
 MIRALDA. JOHNSON. *net*, \$0.60.
 MORE FIVE O'CLOCK STORIES. By a Religious. *net*, \$0.85.
 MOSTLY BOYS. FINN, S.J. *net*, \$1.00.
 MYSTERIOUS DOORWAY. SADLIER. *net*, \$0.60.
 MYSTERY OF HORNBY HALL. SADLIER. *net*, \$0.85.
 MYSTERY OF CLEVERLY. BARTON. *net*, \$0.85.
 NAN NOBODY. WAGGAMAN. *net*, \$0.60.
 NED RIEDER. WEHS. *net*, \$0.85.
 NEW SCHOLAR AT ST. ANNE'S. BRUNOWE. *net*, \$0.85.
 OLD CHARLMONT'S SEEDBED. SMITH. *net*, \$0.60.
 OLD MILL ON THE WITH-ROSE, SPALDING, S. J. *net*, \$1.00.
 ON THE OLD CAMPING GROUND. MANNIX. *net*, \$0.85.
 ON THE RUN. FINN, S.J. *net*, \$1.00.
 PANCHE AND PANCHITA. MANNIX. *net*, \$0.60.
 PAULINE ARCHER. SADLIER. *net*, \$0.60.
 PERCY WYNN. FINN, S.J. *net*, \$1.00.
 PERIL OF DIONYSIO. MANNIX. *net*, \$0.60.
 PETRONILLA. DONNELLY. *net*, \$0.85.
 PICKLE AND PEPPER. DORSEY. *net*, \$1.25.
 PILGRIM FROM IRELAND. CARNOT. *net*, \$0.60.
 PLAYWATER PLOT, THE. WAGGAMAN. *net*, \$1.25.
 POLLY DAYS' ISLAND. ROBERTS. *net*, \$0.85.
 POVERINA. BUCKENHAM. *net*, \$0.85.
 QUEEN'S PAGE, THE. HINKSON. *net*, \$0.60.
 QUEEN'S PROMISE, THE. WAGGAMAN. *net*, \$1.25.
 QUEST OF MARY SELWYN. CLEMENTIA. *net*, \$1.50.
 RACE FOR COPPER ISLAND. SPALDING, S.J. *net*, \$1.00.
 REARDON RAH! HOLLAND, S.J. *net*, \$1.25.
 RECRUIT TOMMY COLLINS. BONESTEEL. *net*, \$0.60.
 ST. CUTHBERT'S. COPUS, S.J. *net*, \$0.85.

BANDY JOE. WAGGAMAN. *net*, \$1.25.
SEA-GULL'S ROCK. SANDEAU. *net*, \$0.60.
SEVEN LITTLE MARSHALLS. NIXON-ROULET. *net*, \$0.60.
SHADOWS LIFTED. COPUS, S.J. *net*, \$0.85.
SHERIFF OF THE BEECH FORK. SPALDING, S.J. *net*, \$1.00.
SHIPMATES. WAGGAMAN. *net*, \$1.25.
SIGNALS FROM THE BAY TREE. SPALDING, S.J. *net*, \$1.00.
STRONG ARM OF AVALON. WAGGAMAN. *net*, \$1.25.
SUGAR CAMP AND AFTER. SPALDING, S.J. *net*, \$1.00.
SUMMER AT WOODVILLE. SADLIER. *net*, \$0.60.
TALES AND LEGENDS OF THE MIDDLE AGES. DE CAPELLA. *net*, \$0.85.
TALISMAN, THE. SADLIER. *net*, \$0.85.
TAMING OF POLLY. DORSEY. *net*, \$1.25.
THAT FOOTBALL GAME. FINN, S.J. *net*, \$1.00.
THAT OFFICE BOY. FINN, S.J. *net*, \$1.00.
THREE GIRLS AND ESPECIALLY ONE. TAGGART. *net*, \$0.60.
TOLD IN THE TWILIGHT. SALOME. *net*, \$0.85.
TOM LOSELY; BOY. COPUS, S.J. *net*, \$0.85.
TOM PLAYFAIR. FINN, S.J. *net*, \$1.00.
TOM'S LUCK-POT. WAGGAMAN. *net*, \$0.60.
TOORALLADDY. WALSH. *net*, \$0.60.
TRANSPLANTING OF TESSIE. WAGGAMAN. *net*, \$1.25.
TREASURE OF NUGGET MOUNTAIN. TAGGART. *net*, \$0.85.
TWO LITTLE GIRLS. MACK. *net*, \$0.60.
UNCLE FRANK'S MARY. CLEMENTIA. *net*, \$1.50.
UPS AND DOWNS OF MARJORIE. WAGGAMAN. *net*, \$0.60.
VIOLIN MAKER. SMITH. *net*, \$0.60.
WHERE MONKEYS SWING. BOYTON. *net*, \$1.25.
WAYWARD WINIFRED. SADLIER. *net*, \$0.85.
WINNETOU, THE APACHE KNIGHT. TAGGART. *net*, \$0.85.
WHOOPEE! BOYTON, S.J. *net*, \$1.25.
YOUNG COLOR GUARD. BONE-STEEL. *net*, \$0.60.

VII. NOVELS

ISABEL C. CLARKE'S GREAT NOVELS. Each, *net*, \$2.00.
CHILDREN OF THE SHADOW. VIOLA HUDSON.
ANNA NUGENT. CARINA.
AVERAGE CABINS. THE LIGHT ON THE LAGOON.
THE POTTER'S HOUSE. TRESSIDER'S SISTER.
URSULA FINCH. THE ELSTONES.
EUNICE. LADY TRENT'S DAUGHTER.
CHILDREN OF EVE. THE DEEP HEART.
WHOSE NAME IS LEGION. FINE CLAY.
PRISONERS' YEARS. THE REST HOUSE.
ONLY ANNE. THE SECRET CITADEL.
BY THE BLUE RIVER. ALBERTA: ADVENTURESS.
L'ERMITÉ. *net*, \$2.00.
AVERAGE CABINS. CLARKE. *net*, \$2.00.
ANNA NUGENT. CLARKE. *net*, \$2.00.
BACK TO THE WORLD. CHAMPOL. *net*, \$2.00.
BARRIER, THE. BAZIN. *net*, \$0.85.
BALLADS OF CHILDHOOD. Poems. EARLS, S.J. *net*, \$1.50.
BLACK BROTHERHOOD, THE. GARROLD, S.J. *net*, \$2.00.
BOY. INEZ SPECKING. *net*, \$1.25.
BOND AND FREE. CONNOR. *net*, \$0.85.
BUNNY'S HOUSE. WALKER. *net*, \$2.00.
BUT THY LOVE AND THY GRACE. FINN. *net*, \$1.00.

BY THE BLUE RIVER. CLARKE. *net*, \$2.00.
 CARINA. CLARKE. *net*, \$2.00.
 CABLE, THE. TAGGART. *net*, \$2.00.
 CARROLL DARE. WAGGAMAN. *net*, \$0.85.
 CHILDREN OF THE SHADOW. CLARKE. *net*, \$2.00.
 CIRCUS-RIDER'S DAUGHTER. BRACKEL. *net*, \$0.85.
 CHILDREN OF EVE. CLARKE. *net*, \$2.00.
 CONNOR D'ARCY'S STRUGGLES. BERTHOLDS. *net*, \$0.85.
 CORINNE'S VOW. WAGGAMAN. *net*, \$0.85.
 DEEP HEART, THE. CLARKE. *net*, \$2.00.
 DENYS THE DREAMER. HINKSON. *net*, \$0.85.
 DION AND THE SIBYLS. KEON. *net*, \$0.85.
 ELDER MISS AINSBOROUGH, THE. TAGGART. *net*, \$0.85.
 ELSTONES, THE. CLARKE. *net*, \$2.00.
 EUNICE. CLARKE. *net*, \$2.00.
 FABIOLA. WISEMAN. *net*, \$0.85.
 FABIOLA'S SISTERS. CLARKE. *net*, \$0.85.
 FALSE GODS. WILL SCARLET. *net*, \$2.00.
 FAUSTULA. AYSCOUGH. *net*, \$2.00.
 FINE CLAY. CLARKE. *net*, \$2.00.
 FLAME OF THE FOREST. BISHOP. *net*, \$0.85.
 FOR BETTER, FOR WORSE. SCOTT, S.J. *net*, \$1.75.
 FORGIVE AND FORGET. LINGEN. *net*, \$0.85.
 GRAPES OF THORNS. WAGGAMAN. *net*, \$0.85.
 HEARTS OF GOLD. EDHOR. *net*, \$0.85.
 HEIRESS OF CRONENSTEIN. HAHN-HAHN. *net*, \$0.85.
 HER BLIND FOLLY. HOLT. *net*, \$0.85.
 HER FATHER'S DAUGHTER. HINKSON. *net*, \$2.00.
 HER FATHER'S SHARE. POWER. *net*, \$0.85.
 HER JOURNEY'S END. COOKE. *net*, \$0.85.
 IDOLS; OR THE SECRET OF THE RUE CHAUSSEE D'ANTIN. DE NAVERY. *net*, \$0.85.
 IN GOD'S COUNTRY. BOYTON. S.J. *net*, \$2.00.
 IN GOD'S GOOD TIME. ROSS. *net*, \$0.85.
 IN SPITE OF ALL. STANIFORTH. *net*, \$0.85.
 KELLY. SCOTT, S.J. *net*, \$1.50.
 KIND HEARTS AND CORONETS. HARRISON. *net*, \$0.85.
 LADY TRENT'S DAUGHTER. CLARKE. *net*, \$2.00.
 LET NO MAN PUT ASUNDER. MARIE. *net*, \$0.85.
 LIGHT OF HIS COUNTENANCE. HART. *net*, \$0.85.
 LIGHT ON THE LAGOON, THE. CLARKE. *net*, \$2.00.
 "LIKE UNTO A MERCHANT." GRAY. *net*, \$0.85.
 LITTLE CARDINAL. PARR. *net*, \$1.65.
 LOVE OF BROTHERS. HINKSON. *net*, \$0.85.
 MARCELLA GRACE. MULHOLLAND. *net*, \$0.85.
 MARIE OF THE HOUSE D'ANTERS. EARLS, S.J. *net*, \$2.00.
 MARIQUITA. AYSCOUGH. *net*, \$2.00.
 MELCHIOR OF BOSTON. EARLS, S.J. *net*, \$0.85.
 MIGHTY FRIEND, THE. L'ERMITE. *net*, \$2.00.
 MIRROR OF SHALOTT. BENSON. *net*, \$2.00.
 MISS ERIN. FRANCIS. *net*, \$0.85.
 MISSY. SPECKING. *net*, \$1.25.
 MONK'S PARDON, THE. DE NAVERY. *net*, \$0.85.
 MY LADY BEATRICE. COOKE. *net*, \$0.85.
 NO HANDICAP. TAGGART. *net*, \$2.00.
 NOT A JUDGMENT. KEON. *net*, \$1.65.
 ONLY ANNE. CLARKE. *net*, \$2.00.
 OTHER MISS LISLE. MARTIN. *net*, \$0.85.
 OUTLAW OF CAMARGUE. DE LAMOTHE. *net*, \$0.85.
 PASSING SHADOWS. YORKE. *net*, \$0.85.
 PAT. HINKSON. *net*, \$0.85.
 POTTER'S HOUSE, THE. CLARKE. *net*, \$2.00.
 PRISONERS' YEARS. CLARKE. *net*, \$2.00.
 PROPHET'S WIFE. BROWNE. *net*, \$0.85.
 RED INN OF ST. LYPHAR. SADLER. *net*, \$0.85.

REST HOUSE, THE. CLARKE. *net*, \$2.00.
 ROSE OF THE WORLD. MARTIN. *net*, \$0.85.
 ROUND TABLE OF AMERICAN CATHOLIC NOVELISTS. *net*, \$0.85.
 ROUND TABLE OF IRISH AND ENGLISH CATHOLIC NOVELISTS. *net*, \$0.85.
 RUBY CROSS, THE. WALLACE. *net*, \$0.85.
 RULER OF THE KINGDOM. KEON. *net*, \$1.65.
 SECRET CITADEL, THE. CLARKE. *net*, \$2.00.
 SECRET OF THE GREEN VASE. COOKE. *net*, \$0.85.
 SHADOW OF EVERSLEIGH. LANSDOWNE. *net*, \$0.85.
 SHIELD OF SILENCE. HENRY-RUFFIN. *net*, \$2.00.
 SO AS BY FIRE. CONNOR. *net*, \$0.85.
 SON OF SIRO, THE. COPUS, S.J. *net*, \$2.00.
 STUORE. EARLS, S.J. *net*, \$1.50.
 TEMPEST OF THE HEART. GRAY. *net*, \$0.85.
 TEST OF COURAGE. ROSS. *net*, \$0.85.
 THAT MAN'S DAUGHTER. ROSS. *net*, \$0.85.
 THEIR CHOICE. SKINNER. *net*, \$0.85.
 THROUGH THE DESERT. SIENKIEWICZ. *net*, \$2.00.
 TIDEWAY, THE. AYSCOUGH. *net*, \$2.00.
 TRESSIDER'S SISTER. CLARKE. *net*, \$2.00.
 TURN OF THE TIDE, THE. GRAY. *net*, \$0.85.
 UNBIDDEN GUEST, THE. COOKE. *net*, \$0.85.
 UNDER THE CEDARS AND THE STARS. CANON SHEEHAN. *net*, \$2.00.
 URSULA FINCH. CLARKE. *net*, \$2.00.
 VILLA BY THE SEA, THE. CLARKE. *net*, \$2.00.
 VIOLA HUDSON. CLARKE. *net*, \$2.00.
 WARGRAVE TRUST, THE. REID. *net*, \$1.65.
 WAR MOTHERS. Poems. GARESCHÉ, S.J. *net*, \$0.60.
 WAY THAT LED BEYOND, THE. HARRISON. *net*, \$0.85.
 WHEN LOVE IS STRONG. KEON. *net*, \$1.65.
 WHOSE NAME IS LEGION. CLARKE. *net*, \$2.00.

Southern Christian University Library
1200 Taylor Rd
Montgomery, AL 36117

14 day book

377.2 Hennrich, Kilian.
H 515 Boy guidance.
14394

AMRIDGE UNIVERSITY
LIBRARY

Southern Christian University Library

